

# INSPIRATION FOR DAILY LIVING

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Selections from the Writings of  
LYMAN ABBOTT, D.D.



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**INSPIRATION FOR DAILY LIVING**

*Read . . . for information or for inspiration; and do not forget in your reading those books which appeal directly and immediately to what we call the religious faculties—reverence, faith, hope, and love—*LYMAN ABBOTT



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Selected and Arranged by  
O. E. P. S.

*Inspiration is not an episode; it is a universal  
experience.*—LYMAN ABBOTT



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# INSPIRATION FOR DAILY LIVING

*Our Leader*

*January First*

We have given our pledge of helpfulness one to another. In us still is the spirit of war and greed and selfishness and ambition and pride, and we know it full well. But we have agreed one with another that we will help one another in personal battle. Each one of us will help his neighbor; he will help you, and you will help him, and each of us will help the other to stand strong. We will be more honest in business; we will be more loyal in government; we will be truer in politics; we will be kinder in the household; we will be better men and women, — because we know other people are fighting the same battle, doing the same work, running the same race, giving us their sympathy, as we are giving them ours. We have joined our hands in a common pledge to do what we can for the world. We have united for the purpose of telling others of this Leader, and of this life. We see about us men who are in discouragement and despair; men who think you must fall into the currents of society and do as society does; that it is impossible to be honest, divinely honest in com-

merce, as it is carried on to-day; men who are under such stress and pressure that they say, It is no use, I must either join in the current or be trampled underfoot. And we have joined hands to say, It is false: God does reign; there is a good God; the sunshine is more than the blast; God is more than the devil; goodness and righteousness are more than sin and selfishness. We can and we will conquer, and the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. We come to this promise: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." We remember it was said to the twelve, and now it is said over again to millions, that are no longer a little flock, and we take courage.

## The New Year

### *January Second*

We begin on the new year the beginning of a new life if we will. How will you walk this coming year? Will you seek for liberty by independence or by obedience? Will you seek for success by selfishness or by service? Will you seek for happiness by self-indulgence or by sacrifice? . . . God help us more and more to hear that higher and nobler and diviner voice, that the other may grow stiller and dimmer and more distant, till we shall hear it not at all.

Father, who sent Thy Son into the world to be the light of the world, lighten our darkness we beseech Thee. We, Thy children, know neither ourselves nor the life that lies before us. Prepare us for

what Thou art preparing for us. Keep us from the ambition that covets great tasks. Keep us from the cowardice that evades the tasks to which Thou dost call us. Keep us from despair because of our failures. Keep us from self-conceit because of our successes. By Thy companionship equip us for the high adventure of life. To every call of duty may we respond, Lo! I come to do Thy will, O God. Ever forgetting what we have left behind, may we press forward in eager response to Thine upward calling in Christ Jesus. Amen.

### *Aspiration*

*January Third*

We are not what we are; we are what we desire to be, what our purpose is, what our resolves make us. You can set that before you. You cannot win the race instantly, but you can begin to run it. You cannot instantly win victory, but you can arm for the conflict. You cannot perfect the scholarship, but you can enter the school. And any man is going on in sin who is not seeking to bring his life up to the standard of the Lord Jesus Christ. Go, and sin no more, means beginning to live justly and to love mercy. It means setting yourself to repair all the evil of the past, whatever it is, in so far as the power of repair lies within your hands. It means looking within to see what there is poisonous and bitter in the fountain out of which the stream flows, and seeking that the fountain may be purified, and that the life may be made whole and clean and true. . . .

Wishing to be good, desiring to be good, purposing to be good, choosing to be good — these are not goodness. Not every one that saith unto me, Lord, Lord; but he that doeth the will of my Father which is in heaven. The wish of a dream is very different from the will of a life. Nothing serves but patient, continuous, persistent willing.

The way to secure such a character is to seek inspiration from Him who is love.

## *Forgetting the Past*

*January Fourth*

If you only could erase that past, even though you could not substitute for it a worthier record, but you cannot do that.

If you only could bear yourself the evils of your own wrong-doing, and lift from others all the consequences of your own self-indulgence, but you cannot even do that. The past can never be changed.

“The Moving Finger writes, and having writ,  
Moves on; nor all your Piety nor Wit  
Shall lure it back to cancel half a Line,  
Nor all your Tears wash out a Word of it.”

That is true — profoundly, terribly true. It were better we realized it while still the page of life lies open, fair and clear, before us. . . . But God can bring good out of our evil; and He certainly does.

The wrong we have done we cannot undo. It is worse than idle for us to waste the present time in vain regrets over the unalterable past. We are to

learn its lesson; then we should turn our thoughts resolutely toward the future. The past is God's; give it to Him. The present is ours; the future we can make our own. And this is what He bids us do. Forget those things which are behind; press forward toward the prize that lies in the future; this is the message of His Gospel.

## **Debout Forgetting**

*January Fifth*

No man ought to carry the past as a prisoner carries the ball chained to his ankle. No man ought to allow the memory of the past to prevent his peace and joy in present fellowship with God. God declares that he buries our sins in the depths of the sea; it is not right nor wise for us to fish them up again and take a new inventory of them. He blots them out of the book of his remembrance; it is neither right nor wise for us to engrave them with pens of steel in the book of our remembrance. To do this is to disbelieve his word, distrust his forgiveness, refuse his comradeship.

We ought to learn wisdom from our mistakes; we ought to acquire virtues from our sins. Why this act of folly which we lament? Spend no time in repining; but spend all the time that is necessary in order to learn its lesson. Was it due to vanity? or greed? or appetite? or self-conceit? or a weak and wayward will? Find out. Then be on guard against the same enemy to your honor when

he attacks you at a new point and under new circumstances. We all make mistakes; we all commit transgressions. But we ought not to repeat the same mistakes — that is to blunder; we ought not to commit the same transgressions — that is doubly dishonorable.

## Debout Forgetting

*January Sixth*

Because we believe in Jesus Christ, because we believe in the forgiveness of sins, because we believe that God is able to bring good out of evil, we are saved from remorse.

To go to him with the burden of our past; to cast that past on him and leave him to take care of it; to trust him to undo our own undoing; and then to turn our faces to the future with a new aspiration of hope and a new resolution of high endeavor, is to be a believer in Christ. To go to him for our understanding of what we have to do in the world, to get our commission from him, and to set ourselves resolutely to the fulfilling of that commission; to make it our settled purpose to do his work in his way, is to be a follower of Christ. To come into companionship with him; to live in his presence; to imbibe his spirit; to share his experiences; to go with him alike unto his Mount of Transfiguration and into his Garden of Gethsemane, this is to receive him as a Life-giver. And this makes every day and every duty, from the least to the greatest . . . “a bubbling joy.”



## Devout Remembering

*January Seventh*

Forgetting and remembering are results of the same mental operation. We remember when we fix our attention upon a past incident; we forget when we turn our attention away from it. In this, as in all our experiences, we are to overcome evil with good; we are to erase the pictures which dishearten, depress, and discourage us by substituting for them the pictures which hearten, encourage, and inspire; we are to forget our sorrows by remembering God's comfort; we are to forget our sins by remembering God's forgiveness. Our mind is more subject to our will than we are apt to think. The memory is a gallery whose walls are covered with many pictures; we can choose what pictures we will look at. This is what Paul means when he bids us bring "every thought into captivity to the obedience of Christ." It is always easier to turn our eyes from one picture to another than to close our eyes altogether. The easiest way to forget what is best forgotten is to remember what is best worth remembering. The easiest way to forget our own follies and failures and sins is to remember God's goodnesses.

## Christ's Presence Universal

*January Eighth*

The Great Companion is not dead. He is not talking, nor pursuing, nor in a journey, nor sleeping and must be awakened. It is we who are talking,

and pursuing, and in a journey, and sleeping and must be awakened. If we will stop our talking and listen, we may hear him; if we will stop our pursuing after we know not what, we shall find him at our side; if we will return from our journey into the far country, he will come forth to meet us; if we will rouse ourselves at the voice of conscience which every now and then pierces to our consciousness and disturbs our slumbers, we shall find ourselves in his presence. For still as of old is it true:

If I ascend up into heaven, thou art there:  
If I make my bed in hell, behold, thou art there.  
If I take the wings of the morning,  
And dwell in the uttermost parts of the sea;  
Even there shall thy hand lead me,  
And thy right hand shall hold me.  
If I say, surely the darkness shall cover me;  
Even the night shall be light about me.  
Yea, the darkness hideth not from thee;  
But the night shineth as the day:  
The darkness and the light are both alike to thee.

## The Joy of Self-Sacrifice

*January Ninth*

What do we mean by self-sacrifice? What we ought to mean is the sacrifice of self. Self is forgotten, put aside, lost sight of, as Paul says, put to death; it is as if it were not. There is no joy like that of a service of love so absorbing that one ceases to be conscious of self.

General Armstrong is assigned at the close of the Civil War to the care of a camp of contrabands at Fortress Monroe. He sees that the Government may go on furnishing the negroes with rations in-

definitely, and so raising up a community of paupers. He sees that not help but education in self-help is what they need; not food, but the offer of choice between work or hunger. He stops the rations and opens a school. He is execrated by the idle and the vicious for compelling them to go to work. He is criticised by sentimental philanthropists who think it hard to impose hardship on these idle and incompetent freedmen. He is laughed at as a visionary by hard-headed, practical men who think they know the negro and think they know that nothing can ever be made of the negro. But to the realization of his ideal he gives his life, spending half his time in educating in the principles of industry an outcast race and the other half in the North educating in the principles of brotherhood a careless Christian constituency. He gives himself unreservedly to this work, and dies before his time, having spent his life too speedily in his devotion to it. And after his death in his diary is found written the sentence, "I have never known what self-sacrifice means." Of course not. Self was dead; there was left no self to know.

## **The Crown of Righteousness**

*January Tenth*

To work for God is to work with God. To follow Christ is to live with Christ — to march in the same road, engage in the same campaign, share in the same experience. To enter God's service is more than to be his servant. It is to be his child. It is more than to do his will; it is to be in purpose and spirit one

with him. Religion is the life of God in the soul of man. To be religious, Christianly religious, is to have God as our Companion. Then, truly, our fellowship is with the Father and with his Son Jesus Christ. Then our will is to do God's will; then we see the world as God sees it; then we do our little to help God achieve what he is achieving; then we are cheered and sustained by the unfailing hope of Him who sees the end from the beginning. God is himself our exceeding great reward.

Inspire us to follow Thee; teach us what it is to follow Thee; give to us the life that will make us follow Thee, in very truth Thy disciples, in very truth Thy followers.

### Opportunity

*January Eleventh*

God is ready to fill with his own life and thought the largest molds we can prepare for him.

God, who creates opportunities, is always able to provide assistants. If you take the work that lies next to you, and there are needs in it which you cannot supply, some one will be found when the time comes who can supply them. Müller, without a cent of money, undertakes to provide for orphan children, and the Lord sends the money. Moses, without eloquence, accepts his commission to arouse a nation of slaves to a life of liberty, and God sends a man of eloquence to plead with and for him. If the nation could have foreseen the Civil War it would

hardly have selected Abraham Lincoln as its President: it would have chosen a soldier or an experienced statesman. But the Providence which called Lincoln to the Presidency called about him men to do what he could not do.

## Opportunity

*January Twelfth*

Americans are rarely lazy, but they are sometimes indolent. A lazy man does not like to do anything; an indolent man does not like to do anything he does not like to do. Indolence is sometimes self-indulgent activity. Happy the man who finds a peculiar joy in undertaking a difficult and disagreeable task, and in achieving it. I have a friend who says: "If you cannot do what you like, then like what you do." That is the secret of a truly successful life. One may be required throughout his life to do the easy things: let him do them with a contented spirit. But if Opportunity invites him to a service where success is difficult and failure not improbable, let him thank God who calls him to walk in a high place, and trust that God will enable him so to do.

Have faith in yourself because you have faith in God; take what work he gives you; believe that you can succeed; be willing to fail if he wills to give you the discipline of failure. The balky horse is the most useless horse in the stable; a balky man is the most useless man in society. He gives up before he begins; because he has no faith in himself. Do not praise yourself; but do not belittle yourself. Just do the

work that comes to your hand; and let others judge of its fruitfulness.

True kingship is through serving. The real kings of the earth are its servants. They rule, not by authority imposed from without, but by inspiration exerted within. They rule by influence, not by power. Power dies when the hand which exercised it lays down the scepter. Influence lives on; it is immortal.

### **Behold, I Make All Things New**

*January Thirteenth*

The great war has destroyed some of the old institutions of an imperfect civilization and it has shaken others.

But now the period of building has arrived. The opportunity is afforded us to reconstruct our political, our industrial, our educational, and our religious institutions more in conformity with the divine law, more in harmony with the divine spirit. This necessity is as imperative, if not as immediate, in the United States as in Europe. Opportunities involve obligations. What we can do we ought to do. We are in the world in order to work with God in building the world aright; and in this work of rebuilding, religious reconstruction is more important than either political, industrial, or educational reconstruction.

To those who believe that God is in his world, this declaration of the inspired prophet, "Behold, I make all things new," comes as a command, as a guide, and as an inspiration.

It is a command: God is not merely conserving: he is improving, developing, renovating, reconstructing. This fact is in itself a command to his children to improve, develop, renovate, reconstruct.

It is a guide: we are to understand the signs of the times and are to move toward the ideal of human brotherhood which God puts before us and along the pathway which his providence indicates to us.

And it is an inspiration: there is nothing too great for us to undertake with God as our Comrade and our Leader.

With Christ's teaching for our ideal and with Christ's comradeship as our strength, we need not fear to enter upon the undertaking which lies before us.

## Courage

### *January Fourteenth*

Half the troubles in life come because men lack courage at the critical point; they believe thoroughly in doing right, but when they come to a place where the moral aspect is not the only aspect of a question, and where very grave results may follow action, they lack the courage to trust themselves entirely to principle, and endeavor to find a course which experience and policy will justify. It is safe to say that whenever troubles come to a man who always does the right thing fearlessly at the right time, he is wholly spared those embarrassments and entanglements which beset the paths of those who try to follow principle with the aid of policy. Men have

made footpaths through life in every direction, and he who attempts to follow them will find himself hourly and endlessly perplexed; God has struck a solid highway, more lasting than the old Roman roads, along which every man may travel, not without clouds and storms, but free from the danger of losing his path, and sure to reach the end of his journey in safety.

There is no courage higher than the courage which takes responsibilities when the providence of God puts them on us, and takes them without flinching, and without seeking to throw the burden of them off, in whole or in part, on some one else.

Pray that you may be strong to do your whole duty, not that you may be excused from it. . . . Cowardly flight from duty never leads to peace. Courageous fulfilment of duty never fails to find it.

## Leadership

*January Fifteenth*

For leadership . . . you must possess: sympathy with men; faith in men; a clear vision to perceive the divine laws of life, and a helpful faith in relying upon them; a living belief in their practicability, and a sound judgment in applying them to the problems of your own time; the courage of your convictions — a courage born of your faith that God is behind his laws, making them effective . . . — a firm resolve to march with him in the direction in which he leads, and a persistent patience willing to take one



step at a time, so that it is a step in the right direction, and to wait with assurance of hope for ultimate results of righteousness, while eagerly and bravely pressing forward, step by step, toward that kingdom of God which is righteousness, peace, and universal welfare, based on holiness of spirit.

Christ put a new ambition, a new heart, a new purpose, a new hope into men. Men said: "We cannot;" he said: "You can." The very command of Christ ought to be inspiration.

## **The Life that Really Is**

*January Sixteenth*

A young man flings himself off the wharf and rescues a drowning man, does it again and again, and by and by the Life-Saving Service pins some emblem of honor on his breast. The value is not the thing which is pinned upon his breast. The value is the courage and the self-denial and the service which he has done. A boy goes into the army; enters as a sergeant, comes back with epaulettes on his shoulders. There is nothing in the epaulettes; there is everything in the courage, the heroism, the patience, the bravery that won the epaulettes.

The men who believed in the life which is life indeed, the men who took their stand on principles, the men who believed that God was behind a principle, the men who dared to suffer and to die for principle, they are the men who live forever, their life is immortal.

There is no greater heroism than that of the man or woman who enters life anew, determined to achieve a victory over himself and the world in spite of a life thus far wasted, and a manhood thus far weakened and impoverished. In such a campaign he is not alone; for God is with him. His purposes count with God for achievement; his faith is counted to him for righteousness. Society does not believe in him; friends do not believe in him; father does not believe in him; mother has lost hope for him; but even then, when father and mother forsake him, God takes him up. God pledges his sympathy and offers his help.

## Cheerfulness

*January Seventeenth*

A cheerful face is the outward and visible sign of an inward condition, and that condition may be secured by any one who is willing to pay the price of effort and steady purpose which the acquisition of any virtue exacts. It is as easy to cultivate cheerfulness as to cultivate patience or good temper or courtesy. These qualities society demands of every man, and if nature has not bestowed them on him, society insists that he shall cultivate them. . . . Society ought to demand cheerfulness of all its members; the man who spreads depression and breeds discouragement ought to be ostracized, because he strikes at the very heart of the social life. Depression and despair are preëminently unsocial vices; and in so far as they are diffused, they sap social courage and drain the fountains of social happiness.

If there were to be a new beatitude, it might well read, "Blessed are the cheerful;" for to them is given the gift of diffusing hope and courage and joy. It is not too much to say that they are not only light but life bringers; for courage and joy prolong life, as discouragement and despair shorten it.

Cheerfulness and despondency are alike contagious. A discouraged leader can chill the bravest army ever put in the field; a serene, buoyant leader can put resolution into cowards. The roots of cheerfulness are in faith; the hope which shines on the faces of some men and women is the reflection of the light which shines in the face of God.

### *Inherent Goodness*

*January Eighteenth*

I believe that every faculty in man is inherently good. His appetites, his passions, his acquisitiveness, his approbateness, his self-esteem, are all necessary parts of a well-ordered human character. The evil lies in their maladjustment, and in the fact that they are not working harmoniously under the law of love. On the other hand, there is no faculty, however high and noble, which may not become evil if it is not rightly adjusted to the other faculties. The worst cruelties in history have been perpetrated by conscience, the worst superstitions by reverence. Love itself, unless reinforced and guided by conscience, may become a weakness. Many a mother has ruined her child by an unconscientious and unregulated love.

Patience, experience, hope, love, are all developed in the school of struggle. Necessity is the mother of more than invention; it is the mother of many of the virtues — perhaps it would be safe to say, of most of the virtues.

## *Joy is in Service*

*January Nineteenth*

We want pleasures of the body, food, raiment, luxury, and our struggle with one another is to see who shall get the larger houses and the finer raiment and the more splendid equipment. We want pleasures of the body and we want happiness of the heart; we want wife and children and earthly affections; we appreciate these; but the joy which comes from holiness of the spirit, how covetous are we of that? Do you remember how, in almost his last hour, just as he was facing the cross, Christ turned to his disciples and said, "My joy I give to you"? That is joy of the spirit. The joy of the soldier who bares his bosom to the bullet. The joy of the nurse who gives herself with patient endurance to the service of the hospital. The joy of the physician who carries on his shoulders the burdens of a hundred families bowed by sickness; the joy of suffering for others. The joy of the mother — greatest joy that ever the world knows — sweetest song of joy that is ever sung from out this weeping world. And yet is this the joy that we are most covetous of, most eager to get? that you are most covetous of, that you are most eager to have? Come, all things are ready. If

you want the kingdom of God buckle on your armor and fight for it. If you want the kingdom of heaven that means peace, and joy and holiness of spirit, go where you can carry the pacific spirit and self-sacrificing love.

### *Saved by Hope*

*January Twentieth*

I have something better to do in the world than to be happy; I have something better to do in the world than to be comfortable; here are enemies worth the fighting; I want to battle them; that is the wish. Here at my side is a Strength-Giver who will enable me to master them; that is the expectation. I will fight on till sin is killed, for I have Eternity before me and God behind me; that is the hope. Not to say, I think I am well, therefore I am well; not to say, I believe I am righteous, therefore I am righteous; but to say, I have a new wish; it is the wish to bring purity where there is corruption and honor where there is shame and self-control where there is sensuality, to make cities that are pure and churches that are brave and a nation that is honorable and men everywhere who are white-winged and lustrous of brow, and God helping me it can be done. Oh, if we really did but have the wish and behind it the expectation it would be true. To him that believeth all things are possible.

Forgive our narrowness, enlarge our faith, and help us that know Thee a little by our trust in Thy love to minister that love to those who know Thee not

at all. And grant, O most merciful Father, so to fill us with Thine own mercy that we shall never be daunted or discouraged by any obstacle, that we shall never pause nor halt until Thy work is accomplished in us, for us, through us. And to Thy name shall be the glory. Amen.

### **Saved by Hope**

*January Twenty-first*

Oh, what man is there who is a man, or what woman, who would stand in a world of suffering and see tears flowing from others' eyes, and say: Let my eyes be dry; who would walk in a procession where other men are carrying heavy burdens and say: Let me stand erect, unburdened; who want to live where others are in pain and go unanguished from the cradle to the grave! Hope is the desire to suffer and the expectation that by that suffering something will be done for the kingdom of God and the well-being of men. It is covetousness for Christ. This hope, this expectation, this desire, kindled by God, is sustained and supported by faith in Him. From a nursery one brings a little switch a few inches long. What is that? An oak. That an oak? Well, yes, it is the beginning of an oak, but leave it lying there on the table and presently it would dry and be good only for the fire; but plant it in the ground and it will grow to the stature of an oak. Take this man up and root him in God and no man can tell to what he will grow. That is the message. "I cannot?" You and God can; there is nothing that you and

God cannot do together. When He enters your life, points out to you your duty, calls you to your mission, lays on you your burden, crowns you with suffering, He stands at your side and says to you, Together you and I can. "I can do all things through Him that strengtheneth me."

God of hope, fill us with Thine own spirit of hopefulness, that we, not knowing Thy resources, may trust in Thee and in them, desire for ourselves what Thou dost desire for us, and be sure for ourselves, as Thou art sure for us, that if we fight with Thee we shall be conquerors and more than conquerors, through Him that loved us. Amen.

## Religion

*January Twenty-second*

I heard the other day two butterflies, on the edge of a flower, discussing. One said, "We cannot know there is any honey in the flower; no butterfly ever found it there, no butterfly ever will." The other said, "Well, nevertheless, I think there must be some." And while they debated it, gnostic and agnostic, a humming-bird flew in and ran his long bill into the flower, and sipped the sweet, and was gone. To debate whether there is beauty and truth in this Word of God, whether there is beauty and truth in the world, whether there is beauty and truth in the Christ that came from God — this is not religion. "Oh! taste and see that the Lord is good" — that is religion.

We are not to be religious by coming out of the world, but by living aright in the world.

There is not one of us who cannot bring something of this life to our fellowmen; no matter how arid your life is, no matter how dull it is, no matter how poor it is, it is possible for you to be the giver of life to your neighbor.

## Religion

*January Twenty-third*

No man can trust to another man to get religion for him. No priest or minister can supply your lack. No mother by her prayers can make up for your prayerlessness. No wife by her purity can furnish an equivalent for your worldliness. A business man goes from his home, works all day in his store, and comes home at night thinking nothing of his meals until he sits down to that which has been prepared for him by another's thoughtfulness. You cannot thus go through life, living in the world and unto the world, and trust at last to sit down at the marriage supper and partake because another has provided for you.

Religion is partnership with God. The most irreligious work in the world is the religious work that has not God in it; and there is no truer religious work than the work of the statesman or the merchant or the lawyer, if he is working for God, and God is working with him. There is no such profanation as a pulpit that has not God in it, and there is no



more sacred ground in all the world than the lawyer's office if God is in it. Every bush has God in it. When our eyes are opened we see that it is all aflame; and then we take our shoes from off our feet and know that we are on holy ground; and it is only because we were before dull of vision that we did not see.

## Religion

*January Twenty-fourth*

There is no escape from calamity, disease, and death; they are a part of the inevitable order of human life, and sooner or later on every head the tempest breaks. Thank God for the peace above the floods, for the safety beyond the storms, for the silence behind the uproar of the winds, for the calm seas at the heart of the typhoon. No human hand can stay the march of the elements, but the stricken can lay hold upon the Arm that moves the winds and clouds; no breakwater of man's building can keep back the rushing tides of sorrow, but the wrecked can look up into the face of One who walked upon the sea, and through clouds and darkness have vision of Him who bore the sorrows of the world that he might make his children feel the infinite love behind the mystery of suffering. That mystery God cannot explain to us, because the mighty range of his purpose sweeps beyond the low horizons of our thought; but he put himself under the hard conditions of our mortal life, he has touched our sick ones, he has wept over our griefs, he has called back our dead that he might make us understand that our sorrows are his sorrows,

and that in the blackness of our affliction his love and power are preparing the dawn of an eternal joy.

## **Holiness unto the Lord**

*January Twenty-fifth*

The common distinction between the secular and the religious has no real existence in the Christian faith. The Christian religion is the consecration of all one's activities to the service of God by the service of his children. Wherever God is is holy ground. The market-place is as religious as the church, the merchant as the minister, the supper-table as the altar. If we understood the meaning of the Bible, we who believe in it would be as eager to write "Holiness unto the Lord" upon the bells of our horses as upon the bells of our churches. . . .

If one reads without preconceptions the story of Christ's life he will find that life full of what we ordinarily call secular activities. He heals the sick, he comforts the sorrowing, he feeds the hungry, as well as rebukes the sinful, forgives the repentant, and inspires with hope the discouraged and the despairing. On one occasion his friends had been fishing all night and caught nothing. In the early dawn they see a figure standing upon the shore and a little fire started there. It is their Master. And when they come on shore they find that he has prepared a breakfast for them; and not until they have eaten their breakfast does he give them any spiritual message. On another occasion they are sitting down to the supper-table with unwashed feet because no one of

them is willing to do the servile office for others, and he girds himself with a towel and washes their feet, that their meal may be taken decently and in order. I wonder how, after reading those incidents, any disciple of Christ can think that any service rendered to another is a menial service.

## What is a Christian?

*January Twenty-sixth*

What is necessary is to believe that what Jesus Christ has come to do in the world is worth doing; to believe that the spirit in which he has undertaken that work is worth having; and, receiving that spirit from him, to give ourselves to the work to which he calls us. It is so to carry on our business that our industrial work will be glad tidings to the poor; so to carry on our social life that our hopefulness will be comfort to the broken-hearted; so to carry on our charitable work as to furnish help to those less fortunate than ourselves — the blind, the deaf, the sick, the ignorant; so to carry on our political work as to make for liberty and justice.

This is what Jesus Christ came to do. This is what in his too short life he did. He went about doing good. We have been so busy discussing his relation to the Infinite, the nature of his power, the question whether he performed the miracles attributed to him, that we have too often forgotten to consider the spirit by which he was actuated. Whatever his powers were, they were used in help-

ful service. If men were hungry, he fed them; if they were sick, he healed them; if they were ignorant, he taught them; if they were in despair, he gave them hope; if they were burdened by the sense of sin and the fear of penalty, he told them that their sins were forgiven them, and bade them go in peace and sin no more.

## *Thy Kingdom Come on Earth*

*January Twenty-seventh*

The church has been too apt to think that Christ came to prepare men on the earth for a celestial happiness in heaven; it has been too apt to preach a religion that prepared men to die rather than a religion which fitted them to live; it has too often accepted dismal conditions in this life as inevitable, and tried to content men with their present lot by promising them a better lot hereafter. So did not Christ. So did not his immediate disciples. He told them to pray, "Thy kingdom come on earth;" and his disciples looked for a time when the kingdoms of this world would become the kingdom of our Lord and of his Christ.

What Christ proposes to his followers is that they combine in undertaking to establish on the earth a new social order by imbuing society with a new spirit — a spirit of righteousness or square dealing, which will lead every man to treat his neighbor as he would wish to be treated; a spirit of peace or good will, which will substitute coöperation for competition,

brotherhood for mutual hostility, the motto, In honor preferring one another, for the motto, Every man for himself; and a spirit of joy in that holiness or healthfulness of life which comes from fellowship with the All-Father.

## Christ with His Friends

*January Twenty-eighth*

The record which we possess of the Master's parting words to his disciples was probably written down by disciples of John, as his amanuenses, more than half a century after the event. To the literalist this will seem a great misfortune. To me these incomparable words are not less sacred because they represent the imperishable memory of the one disciple whose courageous devotion to his Master kept him at the cross until his Master's death — the disciple whom Jesus in that hour adopted as his son and to whom he intrusted the future care of his own widowed and heart-pierced mother.

It was characteristic of Jesus that he made this hour of gloom the most luminous hour of his life's teaching, that he did not seek comfort from his disciples but gave comfort to them, and strengthened the courage of his own faith by imparting courage to their perplexed and troubled hearts. For the spirit always grows by imparting: we add to our courage by encouraging the timid, inspire our hopes by ministering to the disheartened, and make clearer our vision by telling others what we have seen.

Faith in Abraham Lincoln has inspired the Ameri-

can people and made them what they would not have been but for Abraham Lincoln. Faith in Jesus Christ has made the world what it never could have been without Jesus Christ. This is the beginning of Christian faith: it inspires in us the desire to encounter our dangers with his courage, to bear our burdens with his patience, to meet our temptations with his unyielding resolve, and to bear the consequences of others' sins with his suffering love.

## Children of God

*January Twenty-ninth*

Whatever life you are living, whoever you are, whatever you know or do not know, whatever work you have done or are not doing, whatever sins you have committed or are committing now, you are the children of God. You may turn away from your Father and abandon Him and refuse His authority, but still you are the children of God. You can break the moral relationship, but you cannot break the other — that is indissoluble, unalterable. You are the children of God. Come! Come! court no longer the darkness when the sunlight beckons you; stay no longer in the nest when the bright air without calls you; be content no longer unfledged in the nest when you might spread your wings and fly away. Come! Come! you are God's children. Come to your home; come to your father.

## God the Architect of this World

*January Thirtieth*

Beside my home they are building an apartment-house; there are piles of brick, and of stone, and of sand, and gatherings of cement and great timbers; the street is full of dust and noise and confusion; but the architect who has gathered them there knows what he is going to make out of them; he knows where the bricks are going, and where the stone, and where the sand and the cement; and when the work is done according to the architect's foreknowledge and predestination, we shall have a very different aspect in our street. So I look out on life full of confusion, but in the faith that there is an architect at work who knows what he is about, though I do not. What it will be I do not know; but I know this — that somewhere in that structure I shall be a grain of sand; and that is enough. I will help in some way to hold together that great temple of God in which God will dwell; for he that filled the body of Christ while Christ walked on the earth will yet fill the Church, which is the kingdom of Christ, with his own spirit.

Take me, then, O God, for I am but humble clay; take me and knead me and mold me and shape me and pattern me — aye, and put me in the furnace and burn me, so that I may come out in thy image and fulfil the sovereignty of thy love.

## The Body

*January Thirty-first*

Know ye not that your body is a temple of a holy spirit which is in you, which ye have from God?

The body is a temple; in the temple dwells a spirit; this spirit came forth from God, is in the image of God, partakes the nature of God. "We are his offspring." How to keep the temple holy, that is, clean and healthy; how to keep this spirit that dwells within the temple a worthy occupant and the spiritual master of the body, is the problem of life. To answer those two questions would be to answer all the questions of religion; would be to solve all the problems of life: the problem of the mother with her child, of the teacher with her pupil, of the citizen with the State, of the man of affairs in his affairs, of the individual with himself. Life is making men and women. To know how so to live as to help, not hinder life, to make the result of its businesses, its conflicts, its temptations, a pure soul in a pure body, is to possess all knowledge and to achieve all success that is of worth, for all knowledge is to be measured by its contribution to life, and the end of all achievement is character.

## The Body

*February First*

The body is more than the habitation of man: it is his organ; the instrument by which he must do all his work in this life. . . . The body is more than either a habitation or an instrument of man. It



is the temple of God. It is his dwelling-place. He whom the heaven of heavens cannot contain dwells in his children. Shame on us if we invite him to a house which he has wonderfully equipped, but which our wilfulness, our ignorance, or our neglect has suffered to fall into decay. Into what poor, unkempt, uncared-for temples we sometimes invite him!

A clear eye, a clean skin, a firm step, a sweet smile, a ringing laugh, a blushing cheek, all speak of a pure, good, true soul within.

There are times when one must sacrifice his body in order to serve a higher end, as does the soldier in battle or the physician in a pestilence; but the general law of health is this: God has put the limits of your activity upon you by the machine which he has given you to use in that activity. You have no more right to overdrive it in your ambition until it breaks down, than you would to overwork your servant or overdrive your horse. And to use a stimulant of any kind as a lash with which to overdrive it is always both a folly and a sin.

Let your moderation be known unto all men.

## The Body

*February Second*

God has so connected body and spirit, house and tenant, the temple and its divine inhabitant, that if the spirit corrupts the body, the body in turn corrupts the spirit; the tenant in destroying the house destroys himself.

Health of body is not merely muscular strength. An athlete is not the perfect model. That is a truly healthy body which in all its parts is promptly, cordially, unquestioningly obedient to a noble tenant which dwells within. The bodily organs are like the instruments in an orchestra, the spirit like the conductor; when each instrument plays as the conductor directs, life is harmonious. A healthy body is an obedient body; the eye sees what the spirit bids it see; the ear hears what the spirit bids it hear; the hand does what the spirit bids it do. But a healthy man is more than a healthy body. He is a healthy body obedient to a healthy spirit — that is, to a spirit obedient to the laws of God, which are the laws of health. If the body has an errant, lawless, or vicious master, it obeys to its own undoing and the undoing of its master. The laws of health are the laws of God. Obedience to the laws of health is obedience to God. Disobedience to the laws of health is disobedience to God.

## *The Eye*

*February Third*

The eye receives impressions; the hand performs actions. Christ tells his disciples that to receive an evil impression may be as sinful and as dangerous as to perform an evil action.

This is not generally believed. We are accustomed to think of sin as doing something sinful; to regard sin and wrongdoing as nearly synonymous expressions. To sin passively appears almost a con-

tradition in terms. Not so to Christ. We may sin in receiving impressions no less than in doing deeds. Sin is lawlessness. And law applies to the eye as well as to the hand; to the organs which receive as well as to the organs which act. To look on a neighbor's watch and desire to transfer it to one's own pocket is to be a thief; to look on a woman to lust after her is to be an adulterer; to look on an enemy with desire to take vengeance on him is to be a murderer. To desire evil is to be evil; and the evil eye inspires the evil desire.

## The Eye

*February Fourth*

It is physiologically true that environment tends to determine character. The child brought up among vulgar associates necessarily becomes vulgar; brought up among impure associates necessarily becomes impure. Necessarily — unless vigorous and efficient measures are taken to counteract the environment; that is, unless an efficient counteracting environment can be produced. Unless, for example, the father and mother can erase the vicious impression by substituting in its place a virtuous one, or can arouse the will of the child to abhor the vicious picture and so prevent the picture from exerting a vicious influence on the will. And even then in later life the picture will return at times to plague him.

It is for this reason that modern reformers are putting great stress on a change of environment, are demanding for the poor the external symbols of in-

ternal cleanliness. Clean streets, pure water, bright sunlight, are not only physically hygienic, they tend to moral hygiene as well. . . . It is for this reason we are putting fine pictures on the walls of our school-rooms. They are not mere ornaments; they do not merely promote a good artistic sense in the pupils. They give through the eye impressions of "sweetness and light," and so help to make the pupil pure, by creating in him a habit of pure taste and pure imagination. They are literally helping to determine the convolutions of his brain.

## The Car

*February Fifth*

It is well to seek literature that requires hard thinking — the literature of elevated thoughts. There are times, no doubt, when the tired brain wants rest, when a story which is a "stop-thought" is welcome; times when the overworked spirit longs for sleep, and seeks what Thackeray calls a "night-cap." But to live with light and easy literature as our constant companion is to incite a habit of feeble-mindedness.

If the story . . . entertains and at the same time degrades instead of inspires, if it makes vice attractive and virtue repulsive, if its ideals are not only false but vicious, it is a powerful instrument of vice.

It is often said that we are a reading people. That proves nothing. Are we a thinking people? It is sometimes said by a fond mother of her boy that he is a great reader. That is nothing. Is he a great

thinker? Reading is a help to thought. The reading that is not a help to thought is time wasted. The boy who is reading and not thinking would much better be out at play with his fellows.

I have no sympathy with the Puritan hostility to fiction. But the schoolgirl who makes her luncheon off chocolate caramels is poorly nourished physically. And if she makes novels her staple mental diet, she is poorly nourished intellectually. Moreover, there are adulterated novels as there are adulterated candies. There is enough classical fiction in the world well worth reading and rereading to make resort to trash unnecessary for recreation. I may add that the wise mother will not attempt to stop her children from reading fiction. She may limit it; if she is wise she will certainly guide it.

## *Journalism*

*February Sixth*

Can you not see the tendency of this vile journalism? I do not say we shall reach the result (God grant that we do not!), but cannot you see what it means? First, we have yellow-covered stories that tell all awful horrors. When there has been educated a constituency by that literature and the boys and girls have grown to men and women there grows up a press that elaborates with great exaggeration all suicides, murders, and horrible crimes. Now we are feeding on those. Do you know what comes next? When Rome was no longer satisfied with mimic shows

of horror, she made real ones. When she was no longer sufficiently satisfied with the tragic stories, she made actual tragedies, flung over men to wild beasts in spectacular shows that she might rejoice in their agonies. That is the way in which we are walking. You cannot feed children on yellow-covered stories without raising men and women that want yellow newspapers; and you cannot feed men and women on yellow newspapers without kindling a passion that will want tragedy in actual life, and will make it when it does not come itself.

## Journalism

*February Seventh*

We only need a public sentiment which will protect from the crimes of the pen as it now protects from the crimes of the poniard; which will hold every man who incites a mob to violence as an accessory, and every man who robs his fellowman of a deserved reputation as a criminal to be classed with the pick-pocket.

A newspaper has no more right to despoil one of his reputation than a thief has a right to despoil one of his property. The robber of reputation is the more despicable criminal of the two. Freedom of the press means that the newspaper may print what it will without submitting beforehand its matter to a governmental censor. It does not mean that it may print what it will without being responsible afterwards for its falsehoods if it prints what is not true. . . .

*Take heed what ye read* would be a good danger-signal to print in large type across the front page of every daily paper.

So long as the press counts itself simply a mercantile venture, so long as it is conducted on the principle of giving men what they want, so long as it abandons its high vocation to be a leader of men and a creator of life and panders to the passions of evil men, so long as it shows enterprise without discrimination and gathers in its grouping all manner of news, good and bad, noble and worldly, and throws it out in one great waste-basket before you every morning in the week, so long as it is doing this work — what shall we do? . . . We are to discriminate, take the clean paper, leave the unclean paper alone.

## The Tongue

*February Eighth*

Words are at once most transient and most permanent. They are vehicles of life. The vehicle perishes, the life remains. We forget the word; we retain the influence which it has communicated. A word is but a wavelet of the air set in motion by the lips of one and impinging on the ear-drum of another. And yet a word is also a revelation of one soul to another soul. Courage and fear, hope and despair, honor and shame, purity and foulness, reverence and profanity, are carried by these "winged words." Nothing is so evanescent, nothing so enduring. . . .

It is not only Jesus who can say, Heaven and earth

shall pass away, but my words shall not pass away; every teacher of truth, every inspirer of life, may say it. . . . Jesus Christ was a great teacher, not because he delivered great orations, but because his words were the vehicle for a great life.

## Words

*February Ninth*

The tongue has changed the destiny of innumerable immortal souls. The drunken bookbinder is staggering along the streets of Worcester, hopeless, homeless, on the very verge of self-destruction. A kind hand is laid on his shoulder, a kind voice calls him by name and asks, "Why not sign the pledge, Mr. Gough?" "Words, mere words;" but they change the current of a life, and the drunken bookbinder becomes the apostle of temperance, and by his own "words, mere words," turns the current of the lives of innumerable thousands from death and destruction to life, and hope, and peace, and God. The tongue has put courage into faltering hearts; has been a reinforcement to a timid army; has changed rout into victory. General Sheridan galloping down the Valley of the Shenandoah, and meeting his routed soldiers fleeing from the enemy, waves his sword in air and shouts, "Go the other way, boys! go the other way!" and they go the other way, and the defeat is made a victory by the power of the tongue, with a hero using it and enforcing it by his own example.



## The Feet

*February Tenth*

If the time comes when it seems no longer worth while to bear the burden, or do the duty, or enter into the pleasures of the past — keep steadfastly on. If the pleasure no longer pleases, you may leave it. If the conventions of society require some abstinence from life as a token of respect to the dead, the respect may be paid. But lay aside no burden, discontinue no duty, abstain from no accustomed service for others. Comfort will be found, and only found, in keeping steadily, courageously, resolutely on with life. The way to light lies through the shadow; the way to life through death. Light and life will not come to you; by pressing forward you will come to them. When in your perplexity you are tempted, meet the temptation as Christian met it: “ He began to muse what he had best to do. Sometimes he had half a thought to go back; then again he thought he might be halfway through the valley; he remembered also how he had already vanquished many a danger and that the danger of going back might be much more than to go forward; so he resolved to go on. Yet the fiends seemed to come nearer and nearer; but when they were come almost at him, he cried out with a most vehement voice, ‘ I will walk in the strength of the Lord God!’ so they gave back and came no further.”

## The Appetites

*February Eleventh*

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

How can we eat and drink to the glory of God?

Paul tells us that our body is a temple in which dwells a spirit which we have from God. This temple is in need of constant repair. We eat and drink to the glory of God when we so eat and drink as to keep it in good repair. Every act, physical or mental, destroys some tissue of the body. New tissue must be imported to take its place. This is one function of food and drink. The life of the body depends upon keeping up a certain standard of heat within. Food is fuel. This is another function of food and drink. When food and drink are so used as to make the body the best possible tenement for the spirit to inhabit and the best possible instrument for the spirit to use, we eat and drink to the glory of God. The appetites are not a sin. It is not sinful to enjoy a good meal. What is sinful is to allow our enjoyment to induce us to partake of a bad meal — that is, a meal that does not repair but impairs the body.

## Right Makes Might

*February Twelfth*

LINCOLN'S BIRTHDAY

On February 27 [1860], Abraham Lincoln made his famous Cooper Union speech. . . . I succeeded in getting a ticket and hearing the address. . . . My recollection of the scene is little more than a memory

of a memory: the long hall with the platform at the end, not at the side, as now; the great, expectant, but not enthusiastic crowd; the tall, ungainly figure, the melancholy face, the clear carrying voice, the few, awkward gestures. Reading over that speech now, I can discern in it elements of power which I was in no critical mood to discern then: its Anglo-Saxon words, its simple sentence structure, its intellectual and moral unity, its steady and irresistible progress from premise to conclusion. But even then it seemed to me the most compelling utterance I had ever heard. . . . The spirit of Abraham Lincoln's address was embodied in its closing sentence: "Let us have faith that right makes might, and in that faith let us dare to the end to do our duty as we understand it."

Our free institutions are threatened by two foes: plutocracy and mobocracy, lawless wealth and lawless passion. These are the two serpents that have always come up out of the sea to strangle liberty. They destroyed Greece; they destroyed Rome; will they destroy America? America as a self-governing community is as yet only in its experimental stage. We can hand it down to our posterity purified and strengthened, only by being true to the oath which Abraham Lincoln. . . proposed to the young men of Springfield, Illinois: "Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others." We must recognize the divine nature of law and its sacred sanctions.

## The Imagination

*February Thirteenth*

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

There is a disease known as locomotor ataxia. The limbs refuse to obey the will, and the arms and legs move, so to speak, according to their own uncontrolled fancy. There is a locomotor ataxia of the mind. He who is afflicted with this disease — sometimes called wandering thoughts — cannot control his thinking. His mental processes act, or seem to act, independently of his will. The lack of mental self-control, when carried to an extreme, becomes a form of insanity. The possession of mental self-control in its highest degree amounts to genius.

The first end of education is, or ought to be, to train the mind to habits of lawful thinking — that is, to thinking in obedience to laws recognized by the mind and enforced by the will.

To many persons the imagination appears to be, by its very nature, a lawless faculty; like a bird intended to flit hither and thither as it fancies, not to be directed or controlled in its flight. To many, an obedient imagination would seem like a contradiction in terms. . . . The imagination is like the tendrils of a vine: trained on a trellis, it lifts the vine up into the air and the sunlight; allowed to grovel on the ground, it fastens the vine to the earth, where worms crawl, bugs devour, and feet trample upon it.

## Meditating on God in the Night Watches

*February Fourteenth*

Insomnia has lost its dread since I learned the meaning of the Psalmist's declaration: "My mouth shall praise thee with joyful lips when I remember thee upon my bed, and meditate on thee in the night watches." The man who spends his sleepless hours in such remembrance makes them joyful hours. He does not lie tossing to and fro, wondering whether he shall ever fall asleep again, anxious lest he shall prove unfitted for the morrow's duties, trying to put himself to sleep by endless combinations of numbers or by repeating senseless rhymes: he lies restfully and reads in the book of his remembrance the record of his Father's love, or looks calmly at the morrow's duties or the morrow's perils because he looks at them as through his Father's eyes, or communes with his own heart and in its uninterpretable experiences hears the voice of his Father, or simply is still and knows that God is God; and he finally falls to sleep as a child in his Father's arms, and wakes in the morning more refreshed by his hour of sleeplessness than by all that the hours of sleep have brought to him.

## The Conscience

*February Fifteenth*

It is not enough to follow one's conscience; it is also necessary to educate it.

Blessed is the child who finds the hero in his own father or mother. He first idealizes, then reveres,

then imitates his hero, measures himself by the object of his hero-worship, brings his conscience up to the standard of a life higher than his own.

He who would make and keep his conscience a light to guide his conduct and a force to form his character must apply it to his own life, not to the life of his neighbor. He must act on the aphorism, "Conscience for yourself, not for another." He who habitually employs his conscience as a measuring rod upon others in time loses the power to employ it as a measuring rod upon himself. Instead of taking a nobler life than his own by which to test his own conduct, he uses his own life by which to test the lives of others. The twin evil spirits uncharitableness and self-conceit take possession of him, and equally unfit him to judge others or himself.

## *The Conscience*

*February Sixteenth*

Conscience should be a prophet rather than a historian. It should stand in the bow of the vessel to pilot it, not in the stern to cast the log. There are a great many persons to whom conscience is only a police officer: it hales them before the court after the deed is done, and submits them to inquisition to determine whether the doing was right or wrong. The time to interrogate conscience is in the morning before the day begins. It is well to forecast the day; to consider beforehand the questions that are likely to arise, to demand of conscience its judgments on those questions, and so to be prepared to meet them

with some measure of provision. This is better than to wait till the day is over and then pass its events in review and call on conscience to pass judgments on what can no longer be changed. That also may be sometimes wise, but chiefly as a preparation for similar events that are likely to recur in ensuing days. Conscience is intended to be our guide rather than our judge; and a judge only that it may be a better guide.

## The Conscience

*February Seventeenth*

Most important of all the conditions for keeping conscience sensitive and luminous is prompt obedience to its directions. The most common method of making the light that is in us darkness is a refusal to follow the light we have. The process is this: We adopt a course of conduct. Conscience protests. We disregard the protest. Thus we are at odds with ourselves. But to be at odds with ourselves becomes intolerable. We have refused to reconcile our conduct with our conscience. Presently we begin to reconcile our conscience with our conduct. First we say, Everybody does it. Then, We must do it. Then, It cannot be very wrong to do what everybody does and what we must do. Conscience is corrupted. It was accuser; it becomes first apologist, then defender. The process of corruption is complete. The light that was in us has become darkness.

Education of conscience by a nobler standard.

Employment of conscience in self-judgment, not in judgment of others.

Prevision of conscience as a preparation for the future, rather than revision by conscience in judgment of the past.

Prompt and loyal obedience to conscience.

These are the four methods — perhaps, rather, I should say four of the methods — for keeping conscience a receiver and a giver of light to the life.

## Character

*February Eighteenth*

Out of the experience of your own folly, your own failure, and your own sin, with all that past behind you, you must move forward to your future. You can. Paul never could have written the Epistle to the Galatians if he had not been a proud, haughty, persecuting Pharisee. Saint Augustine never could have written the Confessions if he had not been first the *roué* Augustine. Luther never could have pinned the theses on the door of the church at Wittenberg, if he had not been a superstitious monk. John B. Gough never could have been the missionary to two continents in the cause of temperance, and swayed men's hearts as he did sway them, if he had not lain drunken in the gutter and fought delirium tremens. What is a man to do when he has thrown away his life, when he has poison in his veins, when all the past influences and all the companions of the present enmesh him? Three things. First, repent of the sin, turn away from it, abandon it, say, "I will have no more to do with it." Second, repair the evil



so far as it can be repaired. Third, take the experience of the past, and make it minister to the wisdom and the grace — ay, and I dare to say the glory — of the future.

Virtue, not innocence, was Christ's aim, enlargement, not diminution, of life his principle, victory over temptation, not escape from it, his method.

## *The Intuition*

*February Nineteenth*

The soul immediately and directly perceives the Infinite. "Spirit with spirit can meet." And, meeting with his Father and filled with the consciousness of the Everlasting Presence, the soul cries out, "Whom have I in heaven but thee? and there is none upon the earth that I desire beside thee."

The present age is called a sceptical age. In so far as it is skeptical the reason may be easily seen. We have allowed this spirit in us which immediately and directly perceives the invisible and the eternal to be quenched. We have been for the last century looking, not at the things which are unseen and eternal, but at the things which are seen and temporal. We have focussed our attention on the material world and dimmed our vision of the immaterial and spiritual world.

He who cannot see God lacks, not sound philosophy, but spiritual vision.

So far as this is a sceptical age it is so because it is too exclusively a scientific age.

## The Intuition

*February Twentieth*

There are men of insight — careful, skilled, trained observers — under whose guidance and direction we put ourselves if we desire to investigate the external world. There are men of insight, with quick, sensitive spiritual vision, under whose guidance and direction we may well put ourselves if we desire to become acquainted with the invisible world. These men also tell us what they have seen; and their testimony is worthy of our consideration.

Nor shall we find in literature any better interpretation of these spiritual visions than in portions of the Bible, nor anywhere in the Bible a better interpretation than in the life and teachings of Jesus Christ.

The real and radical remedy for skepticism is a sincere, continuous, and persistent endeavor to acquaint ourselves with these ideals, and to shape some faint image of these visions of truth and beauty in our lives.

What is peculiar to Christendom is an experience of forgiveness of sin, which has changed worship from a pitiful cry for mercy into a joyful song of thanksgiving.

The test of a religious faith is, Does it work well? The spirit and the teachings of Jesus Christ have worked well wherever they have been tried. The failures in Christendom can all be easily traced to the imperfect acceptance of those teachings and the imperfect realization of that spirit.

## Our Leader

*February Twenty-first*

About eighteen centuries ago, a little band of twelve, with a Leader, who had chosen them to be His companions, were traveling through one of the provinces of Rome. They believed — and in that age it was a radical belief — that there was a good God who ruled the world and was going to bring order out of chaos and righteousness out of wrong. They believed, too, in their Leader, though they did not understand Him. What He said they thought was true; what He commanded they were ready to obey; whither He led, they desired to follow. He was surely worthy of their credence; for He never said anything for effect, never anything simply because He thought it would sound well or do good; but only what He believed to be the truth, and the absolute truth. He never commanded them except by the enunciation of laws which He interpreted in His own life and character; He never asked them to go whither He was not willing to lead; and He never laid on them burdens which He was not ready himself to carry. They loved Him, though they did not understand Him. It was this Leader who uttered these words to this little band of twelve: “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.”

## Political Responsibilities

*February Twenty-second*

### WASHINGTON'S BIRTHDAY

Nor let any one think the ideal of a self-governing Republic is so high, so pure, so noble as to be impracticable. Nobility never makes an ideal impracticable. The realities of achievement have always surpassed the ideals of the dreamers. Stephenson in his wildest flights of imagination never conceived the railroad system of Europe and the United States; Morse never dreamed of the electric communication furnished by the telegraph, the telephone, and the wireless. The mastery of the ocean surpasses the anticipation of the most sanguine inventors; the mastery of the air already accomplished by the aeroplanes and the dirigibles promises more for the future than any poems or prophecies of the past. Washington and his contemporaries could have had no conception of a Federal Republic overspreading a Continent and exercising a moral leadership not only throughout Europe but in the Orient. Not even the inspired Prophets and Apostles of the New Testament epoch could have dreamed of a time when the cross, an emblem of degradation, would shine on the domes and steeples of unnumbered churches and the name of Christian, given to an insignificant heretical Jewish sect in derision, would be a title of honor throughout the world. The young men shall see visions, and the old men shall dream dreams, and these visions and these dreams are calls to duty and to achievement.

## The Honors of Peace

*February Twenty-third*

Sometimes the warrior is a peacemaker. "If it be possible," says Paul, "as much as lieth in you, live peaceably with all men." Sometimes it does not lie in us; sometimes it is not possible. It did not lie in Christ to live peaceably with men who were devouring widows' houses and for pretense made long prayers; it was not possible for such a one as Christ to live peaceably with such false pretenders. It did not lie in Washington and his compatriots to live peaceably with the oppressive Government of Great Britain; it was not possible for them to live peaceably with the oppressors of the American colonies. . . . "First pure, then peaceable," is a fundamental truth, and it involves another, namely, that purity is the only sure foundation for permanent peace.

Christians are peacemakers — but they are not to stand for peace at any price; and they must recognize, and in our history have recognized, that there are worse things even than war, bad as that is.

Peace is always desirable; but liberty is worth more than peace obtained at the cost of liberty.

## Our Leader

*February Twenty-fourth*

It was a wonderful choice, this choice of these peasant men to receive the gift of the kingdom; wonderful when you consider what that kingdom

seemed to be to the Leader who promised it. It was interpreted afterward by one of His disciples: "The kingdoms of this earth shall become the kingdoms of our Lord and of his Christ." Fear not, little flock; it is your Father's good pleasure to give you the kingdoms of the earth. That was the promise. He made it clear to them. The whole world, He said, is your vineyard; go, sow everywhere; go, preach the same glad tidings, the same hope that animates you preach to every creature in every part of the world. You are but the least of seeds, it is true, but you shall grow until at last the organization of which you are the beginning has overspread the world. You are but a little leaven, it is true, hidden away in three measures of meal; men do not see you, they do not know what is coming from you; but go, and your agitating presence shall go on and on until it has pervaded the whole world and the whole world is changed by your presence in it.

## Our Leader

*February Twenty-fifth*

We have a Leader; not a dead leader, either — a living leader; a leader who is as truly a leader now as He ever was to the twelve of old; a leader as loyal to us as He was to them; a leader who knows a great deal better than we know how far we fall short of His ideal and our ideal; a leader who understands our successes and our failures; a leader who is never discouraged or disheartened because of them, who never gives us up when we give ourselves up; a leader who

still companions us and loves us, and is in the midst of us and who still leads us. The story of His life is the story, first of all, of a man; a man who shows how a man can love and serve, and how a man can die; and we hear Him in His love and in His service and in His death, saying: "Follow thou me!" and we believe there is no life He has enriched we cannot enrich, no achievement He has accomplished we cannot accomplish, nothing which He has been we cannot be.

## Our Leader

*February Twenty-sixth*

Jesus Christ lived and suffered and died that he might bring a new organic life upon the world. Sometimes he called it the kingdom of heaven, because it was the kingdom with which he was familiar. It was a kingdom of the celestial sphere; a kingdom of love and service, which is the law of heaven. And sometimes he called it the kingdom of God, because it was a kingdom in which all men's wills would be set, as his will was set, to do the will of the Father in heaven; in which the world would not be made up of many men with many minds and many purposes and many conflicting wills contending one with another, but in which the world would be made up with all men having one will, to do the will of the Father which is in heaven. This Christ was no mere good-natured philanthropist, traveling about from place to place, doing good as it was convenient, healing here a few sick, feeding there a few hungry, teaching a few ignorant. These were the incidents of his life. He

came into the world to do his Father's will, and he understood that the Father's will was the establishment of a kingdom that might be called the kingdom of heaven. Since it centers around God as the planets center around the sun, that might be called the kingdom of God. To this end he devoted himself with absolute singleness of purpose.

### *Singleness of Purpose*

*February Twenty-seventh*

Singleness of purpose settles everything. And this is what Christ did: He did not go through the world lamenting that he could not have this luxury and that comfort, and so making sacrifices day by day and hour by hour. He once for all settled this; I am here to do the Father's will, to accomplish the Father's mission, to bring about so far as in me lies the kingdom of God on the earth; everything that helps that helps me, everything that hinders that hinders me.

So it was nothing to him that he was poor. On the whole, the only way he could work was in poverty. And when men came to join him, he said, Leave your fishing nets and boats and follow me; and when the young man came who was rich he said to him, Sell your goods, give to the poor, take the same conditions that we have. It was nothing to him that he was shut out from the best society. He would have liked it; he would have enjoyed the best society. But he had settled once for all that he was in the world for a mission, and the best society of his time was against



the mission. He was not haunted by questions of fear as to duty. The one line of duty was fixed, and along that line he marched with undeviating tread. Nothing could disturb it. When he went to Jerusalem, and Thomas said, "Let us go and die with him," he did not halt. When Peter said, God forbid that you should be crucified! he said, Get thee behind me, Satan! When he was preaching, and the people said, He is crazy, and his mother tried to get him away, he simply sent out word, My mother, my brother, my sister are those that do the will of my Father which is in heaven, and went right on.

## Our Leader

*February Twenty-eighth*

Christ comes with this message to men: Work — it is not from fear; it is not for food or clothing or shelter; these are the mere incidents; work means service, and service means love, and love is the highest and greatest thing in the world. He comes to be the son of a carpenter; He does the common things of life; He calls common laborers about Him; He beckons and the fishermen leave their boats, and He says, Follow me and you shall catch men; He puts a new dignity into life; He sends forth His great apostle the tent-maker. Christianity went to freemen, to slaves, to men who never had thought life was worth living; and carried His message: There is something you can do with your industry, be not eye-servants, be not men-pleasers; remember that you have a Master in heaven; remember that it

matters little for you whether you are a slave or a freeman since you are working for Him and He does appreciate and does pay love's wages. Have you ever seen the dust in the country road, when suddenly the sun breaks through the clouds and shines upon it, and all the dust is luminous and turned to gold? So this message shines upon this dusty highway of ours, and all the drudgery of toil turns golden when life and love and hope illuminate it.

## Our Leader

*February Twenty-ninth*

And so he lived a joyous life. . . . "Blessed are the meek, they shall inherit the earth. Blessed are the pure in spirit, they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are those that are persecuted for righteousness' sake, for theirs shall be the kingdom of heaven." That is what he said, and that is what he believed. And he carried in his life the joy of one who inherited the earth, and, therefore, did not need to struggle for it; who saw God, and therefore did not need to enter into the theological debates about him; who was happy in persecution for righteousness' sake, because persecution for righteousness' sake hastened on the kingdom of righteousness on the earth. I know what Isaiah said — "man of sorrows and acquainted with grief" — but I also know that in the very last hour of his interview with his disciples, when he was about to go up to the crucifixion, almost his last word was "My joy I give to you."

I know it is said that he wept, but never laughed. Yes, wept, but never for himself, never over his own sorrow; wept at the grave of Lazarus, as through that grave he saw the sorrows of other weeping ones through all the ages; wept, as out of the triumphal procession he looked down upon Jerusalem and saw the doom that awaited it; wept for others; while his heart was full of the joy of self-sacrificing service for his God.

## Our Leader

### *March First*

Thus in the world, seeking to know his Father's will, seeking always to do it, seeing as his Father's will the building up of a new order and a new kingdom in the world, a kingdom of love and of righteousness and of purity, setting himself to this with a singleness of purpose that settled all questions of sacrifice instantly and forever, living this life joyously, referring to the sports of children, to the dancing and merry-making of the harvest, to the festival occasion, always with approbation, never with contempt — this Christ lived in the kingdom about which he taught. The kingdom of heaven was not to him a kingdom in the future to which by and by he was going, nor a kingdom up above him from which he had descended and to which he would return again; he lived in the kingdom of heaven. He was in it, and therefore he had the joy that was the life of it.

## Our Leader

### *March Second*

“I have meat to eat that you know not of,” he said to his disciples, “you will scatter and leave me alone, and yet I shall not be alone, for the Father is with me.” And when they saw him transfigured on the mountain top, they were not surprised; it seemed the most natural thing that this man who had walked with them as a man from another sphere should be seen for this moment as in the other sphere, transfigured, luminous. And so he lived a double life; for while he lived in the kingdom of heaven he lived on earth. Most human was he, most thoroughly human, ministering to men, coming down to men, really coming to them, really entering into their life, really sharing it, a man among men. No simple mover here and there as opportunity chanced for him, but one who of deliberate and set purpose entered into the human life and shared it with humanity.

Nothing, nothing, no folly, no ignorance, no sin could separate him from men. He spoke sometimes with weariness, he spoke sometimes with wonder, he spoke sometimes with indignation, but never did he speak of men with contempt. He respected men.

## Prayer

### *March Third*

Father — who hast given us Thy Son to be our Comrade, sharing our joys and our sorrows, our

imperfect knowledge and our imperfect strength, our trials and our temptations, sharing everything except our sins, we believe in him, in his life, his love, his mission. Are we too venturesome if we dare to ask for ourselves what Thy Son has asked for us? We are Thine: have us in Thy keeping. We ask not that Thou shouldest take us out of this sinning and sorrowing world; but, Father, give us the strength to share with Thy Son the burden of the world's sins and sorrows, that with him we may conquer the evil that is in the world. Dying, he has sent us into the world to carry on the work which Thou gavest to him and to us to do. By Thy truth make us holy and undefiled, as He was holy and undefiled. Abide in us as Thou didst abide in him, that we may be made perfect in him with Thee. Is he not still in the world, redeeming the world? Suffer us, though we are not yet holy and undefiled, to be with him in his great mission, understanding his glory because we share it with him — the glory of his love, his service, and his sacrifice. And this we ask for his sake who is our Leader in the great campaign. Amen.

## Christ

### *March Fourth*

For forty years at least I have been making the life of Christ the center of my study, — the Bible the book I have studied most, the New Testament that half of the Bible which I have studied most in the Bible, the life of Christ that portion of the New Testament which I have studied most in the

New Testament, with such time, such patience, such interest and such enthusiasm as I could command, — and the more I have studied it the grander his life has seemed to me, the more and more transcendent, the more and more wonderful, until it seems to me no longer unreasonable, — once I thought it was, or, at least, wondered whether it was, — it seems to me no longer unreasonable to believe that this good God, who has created the intellectual order in the material universe, who has created the moral order of the moral universe, who has spoken in fragmentary and broken voices and shown himself in shadowy lights, reflections from a mirror seen darkly in human experience, has shown himself to the world of men in this one central, splendid, lowly life.

## What is Religion?

### *March Fifth*

What have we learned of this Jesus of Nazareth from whose cradle sprang this whole wonderful growth that we call Christianity? and we have answered Saviour — that is what we have found. When we compare ourselves with this Jesus of Nazareth what do we find about ourselves? and we have answered, sinner — that is what we have found. When we consider what this Saviour has done for us, when we consider what service he has rendered to us, how shall we express that? and the answer has come back, Forgiveness — that is what we have found. And these four articles embody the article of the Christian faith: Father, Saviour, Sin, For-

giveness. We have elaborated it; we have added definition on definition and definition on definition; but, after all, the four great articles of the Christian creed are just those — Father, Saviour, Sin, Forgiveness.

Religion is reverence toward the Father, love toward the Saviour, hate toward the sin, acceptance of the forgiveness. It is the life of faith, not a definition of what other people have found through their faith.

### **Christ's Law of Love**

#### *March Sixth*

Christ did not forget that some care of self is necessary for the largest, truest, and noblest self-sacrifice. When with his disciples he had come near the city, he did not hesitate to stop because he was tired, and rest himself, while he sent his disciples forward to do the lesser service, to bring back food for their common need. He hired a little fishing-boat, and used to go off and take exercise on the lake for rest. He called his disciples to go abroad with him for a trip across the lake, that he might hide himself in the wilderness; when the people followed after him, he came back across the sea, and went to Phœnicia to seek hiding in that foreign province; when he could not be hid there, he went up into the northern mountains, that he might there find rest, and in rest strength for new work. No! love is not always self-forgetfulness.

Repose of spirit, recurring periods of absolute rest, are as necessary for the hearts and minds of men and women as for the fields and meadows.

## The Great Companion

### March Seventh

The last time before his death that Peter looked on Jesus was as Jesus was being led out from the court of Caiaphas to Pilate's judgment-seat, and the oaths and curses with which Peter was denying his Lord were still trembling on his lips. The first time after his resurrection that Peter saw Jesus was by the Galilean Sea, when the Master asked the disciple, Do you love me? as many times as the disciple had denied the Master. Christ recalled the past, burnt it in upon Peter's memory, probed his heart to the uttermost, despite the hurt of the probing. But he did it only that he might add emphasis to the instruction, "Feed my sheep. . . ."

The Great Companion is still our Companion, although we have sinned. That is the Gospel. He *is* what Jesus *was*, The Friend of sinners. He has taken the burden of our sins upon himself. We are to show our love and loyalty to him by allowing him to take that burden, without attempting to take it from him. Go out in Christ's spirit and take upon yourself the burden of others' sins, and let him take the burden of yours. You cannot alter the past: leave that to him; give yourself to the future. You cannot earn the remission of your sins: accept it as his free gift; then, inspired by gratitude and love to him, go forth to carry the remission of sins to others. This is the answer to the question, How shall we regain our Great Companion?



## Christ's Mission

### *March Eighth*

Christ came, he tells us himself, that he might give life, and that out of that life all things might grow that the world needs, of institutions, whether of thought or of organism. . . .

He came not to establish rules for the guidance of men. . . . He came to inspire them with a moral life of faith and hope and love, out of which their own moral life and conduct should blossom forth. . . .

He came . . . to breathe upon them and brood in them a great spiritual life, that should phrase itself in all varied forms of utterance. . . .

He came that he might live among men — not merely during one short guesthood of thirty years, and then go away as though his work was done: he came that through the open door of their highest needs he might enter into human life and dwell in it evermore, transforming man by his own infinite personality.

No barrier could separate him from his fellow-men. It was deemed in that time irreligious to teach pagans. He spoke to pagans as well as Jews. It was considered indecorous to preach religion to women; he never hesitated to preach to women. No moral degradation was sufficient to separate man or woman from his sympathy. The woman that was a sinner, the woman that to-day scarce any man is willing to recognize as a hopeful object of redemption, to her he brought the words of hope; to her he said, Go, and sin no more; thy sins be forgiven thee.

## Christ's Mission

*March Ninth*

Christ's mission was twofold, — individual and social; to make men worthy to be called the children of God, and also to make a state of society on the earth worthy to be called the Kingdom of God. . . . Jesus Christ's object was not to save some — few or many — from a wrecked and lost world; it was to recover the world itself and make it righteous. The Lamb of God whom John the Baptist saw came, not to take away some sin from some men, but the sin of the world. Christ taught his disciples to pray that God's name might be hallowed, his kingdom might come, his will might be done, on earth as in heaven.

There is no man in all this world who is not worth working for, since Christ has worked for all; no man in all this world who is not worth dying for, since Christ has died for all.

All men are God's children. To live, to suffer, to serve, to die for the feeblest, the poorest, the most ignorant, the most unworthy, is to die, to live, to suffer, to serve one that has in himself the undeveloped germs of infinite worth.

## Christ's Mission

*March Tenth*

He came to put into government an electricity that should purify it, into the family a love that

should make it sacred, into society a majestic force that should draw it together and save it from its own anarchy. He came, in a word, to bring God into the consciousness and life of men. And he still comes, to give wisdom for ignorance, strength for weakness, goodness for badness, love for selfishness and passion. He comes to give hope to the despairing, and health to the sick, and rest to the weary, and life to the dead. He is a physician. Christianity is medicine. The sum and substance of Christianity is salvation.

The great good news of the Bible is this: men are saved from the burdens of their present life; they are saved from the darkness of their skepticism; from the bondage of their superstition; from the cruelty and the inhumanity of their selfish natures; from the weakness of a will that cannot hold them firm and strong in the midst of temptation; from sin here and now.

## **The Kingdom of God**

### *March Eleventh*

In the Sermon on the Mount, he guarded them (his disciples) against the danger of trying to do two things at once. Do not, he said, imagine that you can build up this kingdom by taking for it a part of your time or giving to it a part of your energy. Make it the first thing. Do not make the first thing getting clothes or shelter or food, the very necessities of life; make the first thing building up and maintaining the kingdom of unselfishness, of love and faith and hope, the kingdom of heaven and of God; make it

the first object of your life to build up and maintain this kingdom, as I have made it the first object of my life to build up and maintain this kingdom, and leave the other things to follow.

He . . . urges on his disciples, not certain tenets, but certain courses of conduct, — they are to let their light shine, to seek kindly relations with offended brethren, to live purely in social and domestic relations, to keep from evil the tongue and the heart, out of whose abundance the mouth speaketh, to treat even their enemies with kindness and to regard them with benevolence, to pray with simplicity and in secret, to give their lives wholly to God's service, not to worry, not to judge others, to treat all men with justice and good will.

## **The Kingdom of God**

### *March Twelfth*

This kingdom of Christ offers a divine life and a divine Master to follow. There are some who hear the voice and yet do not see the form; some who follow Christ and think they follow duty, and some who follow Christ and think they follow philanthropy. They are not the happiest; but I do not see how any man who believes that Jesus Christ came into the world to make a kingdom of God on the earth, who believes that through all these centuries he has been making a kingdom of God on the earth, that through all these centuries by gradual processes he has been substituting unselfishness for selfishness and hope for

dull despair and faith for sensuousness, and that he can himself just where he is do something to help make this kingdom by himself being a part of the kingdom — I do not see how he can help living with joy in his heart and radiance on his face. Seek first this kingdom; seek it in your lives where you are.

Elevate our aspiration, purify our desires, cleanse our vision, and strengthen our heart, that we may see clearly, desire strenuously, stand bravely for Thee and Thy work on the earth. Amen.

## **The Kingdom of Heaven**

### *March Thirteenth*

Paul tells us what the kingdom of heaven means: "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit," or, "in holiness of spirit." "Righteousness, peace, joy in holiness of spirit;" have you to die to get to heaven? I should like to know where you could expect to find in all the future a better chance to stand for righteousness, or a better place in which to stand for righteousness, or a time in which men were more needed to stand for righteousness. . . . Yet how many citizens are there who want to do it? How many Christians are there who really want to put on the armor and go out and stand for righteousness and truth and honor against all corruption and all fraud and all dishonor and all attempts to loot government for personal pelf? That is heaven. Do you want heaven? Well, begin. You never will have a better opportunity.

There are men who are always carrying on a guerilla warfare with their evil passions. If a man finds a foe to his spiritual well-being, he should exterminate it and have done with it. We keep in chronic warfare with our pride, our vanity, our appetites, because we are afraid of hurting ourselves. "Crucify" the old man is Paul's manly advice. Do not parley with him; do not make war on him gently. Kill him; torture him if need be; get him under six feet of sod; and so be at peace with yourself.

## The Kingdom of God

### *March Fourteenth*

I wonder how many men really do in their heart of hearts want the kind of spirit which would lead them to say: All that I have belongs to God. . . . What is mine is God's, that is the motto of the kingdom of God.

We must constantly direct our purpose and our policies to the time when the whole world shall have become civilized; when men, families, communities, will yield to reason and to conscience.

The remedy for skepticism, and the remedy for sensuality and effeminacy and luxury, and the remedy for sectarian divisions and strife in the Church of Jesus Christ, is all one. It is the spiritual vision that knows and sees God, Christ, and immortality, and lives with him in the eternal life, here and now!

## Proofs of Christianity

*March Fifteenth*

I live on the banks of the Hudson River. I believe in the existence of that majestic stream because I see the sunshine gleaming from it and the shadows creeping over it, the commerce borne upon its bosom. I do not have to go back to its source in the Adirondacks to be sure that it exists. But when I ascend to its upper waters, I see that originally it was pure and limpid and I know that the impurities which make it the unpellucid stream it is in the Highlands are the accretions added to it from the lands through which it has passed. So I live in Christendom. I believe in Christianity because I see what the Christ spirit is doing for mankind, what it has done and is doing for me, and if trace this purifying stream back to its source in the life and teachings of Jesus Christ, I see that the defects and imperfections in the currents of thought and feeling in Christendom to-day are due, not to its primal source, but to what has been imparted to it but does not truly belong to it — imparted by the community through which it flows, and which it is purifying.

## Watch

*March Sixteenth*

It is important to know that by his sacrifice Christ saved from sin; it is more important to know that by his spirit of sacrifice inspired in all who truly follow him he is now saving from sin. It is important to read in the Sermon on the Mount and in the closing

chapters of John's Gospel the words Christ spoke to his disciples in the first century. It is more important to hear the words he is speaking to us in this twentieth century, in every sorrow for sin committed or duty neglected, in every aspiration to a higher and purer life, in every summons to duty the more difficult to do the more joyful in the doing, in every mystic consciousness of a transcendent presence communing with us in an inexpressible fellowship. It is important to know whence he has led his Church in the past. It is more important to form some idea of whither he is leading the Church in the present and to what goal in the future.

## **Society**

### *March Seventeenth*

If some persons are kept out of the kingdom of heaven by their property, and others by their business, a great many are kept out of the kingdom of heaven by society. What is society for? What is the object of it? Society is a place in which we interchange life, — at least it ought to be; a place where I give you my thoughts, and you give me your thoughts; I give you my experience, you give me your experience; I give you something of my life, you give me something of your life. In many ways it is a great deal better than our formal service, where I am trying to give life, and you give to me only through your eyes and attention. Society is a market-place in which life is interchanged. What a splendid opportunity that gives for doing Christ's



work in the world, for carrying Christ's spirit, faith and hope and love, and giving it to those who have not faith and hope and love. But do you want that kind of society? Is that what you go into society for? Do we go into it in order that we may give what God has given to us; not always by preaching, not always by talking what people call religion, not by formal utterances, but by carrying the life in our hearts and letting the life shine out simply, naturally, and of itself?

### *Society*

#### *March Eighteenth*

Society is, like business and property, for service. Do you want to come into the kingdom of God? Do you want to bring your receptions, your companionships, your friendships, — do you want to bring all these things and make them the media by which you shall carry life out to others, receiving something from their life again, and all together coming nearer to God's love? If so, do it; that is all. You cannot ask a better opportunity. You have the chance. The very next reception you go to, go from your knees, and carry Christ with you. Ah, do you want heaven? Is that the society you and I really do want? Paul says, "Our citizenship is in heaven." Christ says, "The kingdom of heaven is at hand." "The kingdom of heaven is among you." It is here and now.

A man's religion is good for nothing if he cannot take it with him into society, into business, into the

court-room, into politics, making the light shine where now is darkness.

## Religion in Social Conversation

*March Nineteenth*

It is unfortunate that religion has come to be tabooed in ordinary social conversation. We can talk about politics, business, literature, music, art, our homes, our friends, the weather, but we seem to regard the religious life as too sacred to be brought into common conversation. This may be partly because of reserve, partly because we fear the suspicion of ostentation, partly because we have reacted against the Phariseeism which delights in exhibitory piety. But, whatever the cause, the result is unfortunate. There is no more reason why religious convictions should be excluded from common conversation than political convictions; no more reason why we should tacitly forbid all reference to our religious life than why we should put a similar prohibition on our art, literature, or domestic life.

## Happiness in Loving Our Fellow-Men

*March Twentieth*

All men are seeking happiness; but they do not understand the secret of happiness. It does not depend on our conditions or our possessions, but on our character; not on what we have or where we are, but on what we are. The way to enjoy the world is not, Get all you can and keep all you get, but, Give

good measure, pressed down and running over, for with what measure you mete men will measure to you again. The way to enjoy the world is to give yourselves unselfishly to the service of your fellow-men, and take as a free inheritance what life brings to you; it is the meek who inherit the earth. The way to win enduring honor is not by fighting for it; it is the peace-makers whom future generations will call the children of God. The way to a knowledge of God is not a study of theology, but simplicity of purpose and cleanness of imagination; by purity of heart we come to know God.

So, also, the way to please God is not by sacrificing oxen and doves to him in the Temple, but by sacrificing your own inclinations that you may better serve his children in their need.

## Christianity

### *March Twenty-first*

Nothing but a healthy public scorn, the kind which makes Christ's invectives like a thunderbolt from the heavens, terrifying yet purifying, can ever awaken from his strange delusion the man who robs the community with one hand and thinks to balance the account by paying tithes of all he possesses with the other. The priest and the Levite who are hurrying to church and so have no time to look after their plundered fellow-man are not so religious as the heretical Samaritan who does not go to church but does go to the succor of humanity. The religion of the Middle Ages was piety without humanity; it

built cathedrals and burned heretics. The religion of the twentieth century is humanity without piety; it maintains great charities, but is not remarkable for its church-going. The latter is the more Christly religion of the two. But better than either, and more nearly Christlike than either, is that religion which serves the Father by serving his children, which goes up into the Mount of Transfiguration by prayer, and comes down into the valley to cure the sick and the suffering.

## **A Great Leader**

### *March Twenty-second*

Paul's Epistles abound in revelations of his varied Christian experience. . . . They are all keyed to the one note — Christ. Christ is the motive-power of his life — “The love of Christ constraineth me.” Christ is the power of his ministry — “I determined to know nothing among you save Jesus Christ and him crucified.” Christ is the world's hope — “Christ crucified is the power of God and the wisdom of God.” Christ is the hope of the individual soul — “Christ in us the hope of glory.” Christ is the power of his own life — “I can do all things through Christ which strengtheneth me.” Christ is the secret of that deep soul agony which is the essence of all true eloquence — “My little children,” he cries, “of whom I travail in birth again until Christ be formed in you.” Christ is his comfort in church declensions and sectarian conflicts — “Whether in pretense or in truth, Christ is preached, and I then do rejoice, yea, and will rejoice.” Christ is his hope and his joy in the presence

of welcome death — “ For me to live is Christ, and to die is gain: for to depart and be with Christ is far better.”

## The Law of Liberty

*March Twenty-third*

He who accepts the life of Christ and devotes himself with absolute singleness of purpose to Christ's work is thereby released from bondage to rules and regulations. The law of the spirit of life in Jesus Christ makes him free from the law of sin and death. There is to him only one law — Love: Thou shalt love the Lord thy God with all thy heart and soul and strength, and thy neighbor as thyself. If he loves God with all his heart, he no longer asks himself how much prayer he must offer to his Father. Ritual ceases to be his law, and becomes his instrument. He uses it when he likes, as he likes, no more than he likes, and only as he finds it a useful means for the expression of his reverence and his love. If he loves his neighbor as himself, he no longer asks what the law of honesty requires of him; he does not desire to get an advantage for himself out of his neighbor, and therefore he has no occasion to ask what kind of advantage-getting the law of honesty forbids. His inward honesty protects him from all overt acts of unfair dealing. If it is his supreme desire to make his body the instrument of his spirit, he does not have to hedge his appetites about with restrictions. His appetites become self-regulating. In short, he who always pleases to do right can always do as he pleases.

“Ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.”

Life is spontaneity, not repression; and the call to Christ is a call to that life.

## God Creating

*March Twenty-fourth*

God is not a mechanic making a machine by processes from without; he works from within. He fashions and controls the universe, not as the sculptor fashions the plastic clay, but as man's spirit fashions and controls his body. Creation is not a product, but a process. Spirit is always moving upon the face of the waters, always bringing order out of chaos. Every day is a creative day. As I am writing these lines and look out of my window upon the grass, the flowers, the trees, I hear him saying, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding after his kind, whose seed is in itself, upon the earth. I hear him saying, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth each after their kind. I hear him saying, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind. And in myriads of homes I see him breathing the breath of life into the babe in the mother's womb and calling on the fathers and mothers, as fellow-

workers with him, to make of their babes men and women in God's image and after his likeness. . . .

Since God has made man in his image, it is in man I look for his image and in man's work for the interpretation of God's work. And therefore I see in the creative work of the farmer, the mechanic, the engineer, the architect, the artist — all sharers in the world's productive industry — an interpretation of the Creator's work.

## What is Christianity?

*March Twenty-fifth*

You say, If I had the temperament of my friend here, I could be a Christian, but with my temperament I cannot be a Christian, and I cannot change my temperament. God does not wish us to change our temperaments; he wishes us to give such direction to the temperaments we have that they shall serve our fellow-man.

When a soldier enlists in the army he dedicates himself to the service of his country, and in offering his life offers everything he has. The disciple of Christ is a soldier who dedicates himself to the work which Christ is doing in the world, and in this dedication offers all that he has and all that he is to that service. When he prays "for Jesus' sake," what he means, or ought to mean, is that he desires the thing for which he has asked in order that he may better render that service to which he has dedicated himself. So, in the Lord's Prayer, Jesus begins it with the

petition, "Thy kingdom come, thy will be done on earth as it is in heaven;" so, in his own prayer, recorded in the seventeenth chapter of St. John, he closes it with the petition "that the love wherewith thou hast loved me may be in them, and I in them;" so, in his prayer in Gethsemane, he prays, "Not my will, but thine, be done."

## The Crown of Righteousness

### *March Twenty-sixth*

This is our twofold problem: to subdue the earth and make it minister to us; to subdue our own appetites and passions, and make ourselves masters of ourselves.

Not yet is the will of God fulfilled on the earth. It is our splendid problem to do the work and brave the battle to which the Master calls us, that we may share with him the peril and the struggles, and so the glory, of the great achievement.

The reward of righteousness is righteousness. Christ calls on us to follow him. What shall we have, therefore? The privilege of following so great a Leader. God calls us to live the divine life. What is the recompense? The life that we live.

We do not forego life here for life hereafter; our earthly crown for a heavenly; a brief pleasure for eternal joy; earth now for heaven then. The reward is not green fields and a tree-shaded river. Those this world furnishes us. It is not a street whose pavements are gold. The New Jerusalem is described



as paved with gold to make clear to us that what we so foolishly covet here we shall find but as the dirt beneath our feet there. The reward of godliness is God.

## The Christian Life

*March Twenty-seventh*

Our race is — forgetting those things which are behind and reaching forward to those things that are before — to press toward the mark of upward call of God in Christ Jesus — a call that ever says higher and still higher. Nor shall the Christian soul be satisfied until it has a character so pure and true that it rings responsive to every verse in the fifth chapter of Matthew; knows no lustful thought, knows no uncharitable thought, knows no profane thought, knows no hateful thought, loves all men, loves enemies. Nor shall the Christian ideal be satisfied in our lives until our service is sacrifice and our sacrifice is joy. Nor shall the Christian ideal be attained by us until our submission is more than resignation and our prayer is not what we will, but what Thou wilt. Nor shall our Christian ideal be reached until our life of devotion is no longer asking the Father for things, but living in the Father as Christ lived in Him, sharing the glory of the Father as Christ shared that glory; not wrestling in prayer, but coming to Him always with the word, "I know that Thou hearest me always."

Eternal vigilance is the price, not only of liberty, but of all forms of righteousness.

## To Live is Christ

*March Twenty-eighth*

### PALM SUNDAY

For to me to live is Christ, and to die is gain.  
— *Philippians, i, 21.*

And so, this Palm Sunday morning that celebrates the time when Christ came in prophetic procession, declaring that in some future time, how far away no one knows, He will come again to the world, not with weeping, but only with gladness and rejoicing, I ask you to swell His procession, not by song only, not by creed only, not by prayer only, but by living Christ. Christ does not ask the lawyer to leave his office, or the merchant his shop, or the carpenter his bench, or the politician his senate chamber, or the soldier his ranks, any more than he asks the preacher to leave his pulpit. He summons you, not to preach, not to talk, not to sing, save as these are the expressions of life; He summons you to live Christ. Then, having, indeed, lived Christ, and drawn near that door the curtain of which is black on this side and golden with glory on the other, you will say to die is gain — because to die is still to live, and live a Christly life more simply, more easily, more royally, more divinely; nay, a life from which the unchristly elements will have been taken from your heart.

Help us to believe in Thee; to love Thee; to follow Thee; to live Thee; so, when death shall come, to die in Thee. For Thine own namesake, O Christ! Amen.

## Salvation

*March Twenty-ninth*

The suffering of Jesus Christ is a suffering not for the sake of letting men off from punishment, but for the sake of purifying men.

Every fatigue, every weariness, every hour of soul weariness, of world-disgust, of ennui, is an invitation of Christ to come to him. You have neither to repent nor to believe before coming; coming is repentance and belief.

Every repentance should be accompanied by deeds meet for repentance.

The most awful fact of human life is the power of the human soul to accept God or reject him as it will.

No man can sell himself so entirely that the voice of his inner life will not sometimes pierce him to the heart and make all his pursuits and gains a mockery. No one can gather such treasures of pleasant things with which to shut out care and sorrow that a sudden blast of trouble may not scatter them to the winds. And there is no way in which the Heavenly Father shows his love more tenderly than in these hard and bitter experiences. He will not suffer the son to become a servant to any master without bringing to his memory his birthright of freedom, recollections of youthful aspirations, old hopes and aims; visions of a higher life mingle with and embitter the life that is mean or sordid or slothful.

## The Living God

*March Thirtieth*

It is for your benefit, says Christ, that I am going away; for if I do not go away the Holy Spirit cannot come to you. The very essence of this declaration is that it is better for the world that the manifestation of God should not be in visible form, should not be tangible, should not be such as we can see with our eyes and handle with our hands — but that it should be spiritual. It is better, because, among other reasons, it can be universal. It is better than any succession of epiphanies through human manifestations, because they would almost inevitably degenerate into idol worship — into man worship. So long as God dwelt in human guise upon the earth, in Palestine, so long as that was the great manifestation of Him, only a few men could be at His side, could hear His words, could look upon His life and share it with Him. The ointment was in a bottle; very precious the ointment and very precious the bottle; the crucifixion broke the bottle and the perfume fills the world.

## Sacrifice

*March Thirty-first*

The cross of Christ is like a window through which the soul, looking, sees the eternal facts: the Lamb slain from the foundation of the world, God the Father bearing the sins and sufferings of all his children on his heart through all ages, until he shall bear them away; pouring out his life-blood through

all the ages, until, pouring it into these poisoned veins of ours, he shall have cleansed them of their impurity, filled them with a new life-current, and made us worthy to be called children of God.

He lived a life of love — absolute, unsullied, quiet love, unhindered by passion, unchecked by selfishness, unpolluted by irritableness or ungodly life; a life of love in service, of love in service wrought in sacrifice, of love in service wrought in sacrifice culminating in death. Is there any higher conception of goodness than that? I can find none. I look in life — I can see nothing better than this: Love, service, sacrifice. I look in nature — I can conceive nothing better than this: Love, service, sacrifice. It is the whole trinity of noble living. All that is worthy in life is in those three words — love — service — sacrifice.

So to live as to be willing to die, and so to live as to be willing to die for men who do not deserve love and do not appreciate love, — that is supreme.

## **Sacrifice**

### *April First*

The law of sacrifice is the eternal law of life.

To deny oneself is not to lose anything. It is to give up the inferior for the superior; the immediate gain for the future and greater gain; the material joy for the spiritual possession. No life is sound, healthy, or genuine which is not full of self-denial, and no man or woman has come to any real self-

mastery until self-denial has ceased to be entirely a cross, and become a deep source of satisfaction and joy.

Temptation resisted and sorrow rightly borne make wonderful disclosures of truth; the inquiry of every one who passes through these experiences ought always to be "What is God teaching?" The trial which does not lift a cloud, or open a new outlook upon the world, has failed of its purpose. At the end of every Lenten season the sunshine of Easter waits; so at the end of every sorrow borne with patience and with a desire to know the will of God, there stands some newly-risen hope or purpose which has put on the garments of immortality.

## The Ministry of Jesus Christ

*April Second*

GOOD FRIDAY

As Jesus Christ was about to die, he called the twelve disciples about him and said to them, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." His life gave to love a new significance. Not that self-sacrifice had never been known before, but never on such a scale and with such an inspiration. He did not merely love his neighbor as he loved himself; he loved men and gave himself for them. As he marched to death women followed after him weeping tears of pity, and he turned toward them with the word, "Weep not for me; weep for your-

selves." The soldiers laid him on the cross and drove the nails through his quivering hands and feet. He cried for mercy, not for himself, but for the men who were nailing him to the cross. As he hung there, the hot sun beating upon his head, the pestering gnats stinging his unprotected face, his head throbbing with unutterable anguish, he saw before him his mother and his beloved disciple; and in that hour, when he might well have looked to them for strength, he thought alone of them and their future loneliness, and when he could no longer speak a completed sentence, in broken accents, he commended them each to the other's care: "Mother — look — thy son! Son — look — thy mother!" And so he died. And from that figure comes down through the ages this word, that every man might well honor and revere: As I have loved you, that so also ye love one another.

## *Sacrifice*

*April Third*

You can know what Christ's death may be to you. If you have come in here with a burden, He can take it off. If you have come in here careless, He can teach you to know your need. If you are a sinner and know your need of forgiveness, He can bring you forgiveness and send you away rejoicing. If you have come in here with a hard heart, He can take the hardness and bitterness out, and He can make you see that it is a splendid thing to suffer for one who does not deserve the suffering. . . .

True! self-denial shall bring its reward; true! the cross shall bring the crown. But he who bears the cross only that he may get the crown, who denies himself to-day only that he may indulge himself in eternity, is acting only from a refined selfishness. The Christian counts the cost, but not the profit; he denies himself that he may win, not crowns, but crosses; that he may be found in Christ; that he may have his glory — the glory of the Crucified, the glory of a patient, suffering love.

God leads us along dark and terrible ways, but he asks us to walk in no path along which he has not trodden himself, and in all our sorrows he gives to the open heart and the trustful spirit the peace which passeth all understanding.

## *An Easter Message*

*April Fourth*

The first four centuries of the Christian era were centuries of resurrection. They were a rising of the dead into life. This is the first Easter message. You and I are sons of God. You Christian men, who have long walked in Christian ways, who have long followed Christ, you are sons of God. You who have just begun, you are sons of God. You who are questioning whether you will begin or not, you are sons of God. You who have never thought of joining the church, you who have never thought of being Christians, you who are satisfied to live your present life and be a mere machine for gathering gold



or silver or printed paper money, you who measure a man by the amount of money he makes and not by the use he is able to put it to, even you are sons of God. You proud people, you self-satisfied peop' , you young men who think that there is nothing in life but success, and nothing in success but dollar marks, you are sons of God. There is not a man here so discouraged, so disheartened; not a man so self-conceited — and he is worst of all — who is not a son of God. There is something better in life for you than is bounded by the present horizon. There is something better for you than simply to delve and dig. You are immortal; you are a child of God. You have in you a faith though you do not know it; eyes though you have never opened them; the possibilities of a hope if you could only arouse it; a sleeping and splendid life — oh, that you would but let the Christ this Easter morn awaken it!

## **An Easter Message**

*April Fifth*

He went everywhere, and his apostles went everywhere, saying to men, you are children of God. He did not argue this, he took it for granted. When ye pray, say Our Father. That was enough, and their hearts responded, and they began to say Our Father. Men and women who had been without hope, who had been without love, without faith, or at least without this consciousness of faith and hope and love, began to flock about him, because by his words, his presence, his life he evoked in them the

faith, the hope, the love which was dormant but unrecognized. And they wondered and rejoiced in the resurrection taking place in them. When he died and his apostles went forth, their message was, primarily, a message of the resurrection; not merely that this man had died and come forth from the grave again, but that he had himself possessed an incorruptible life, and that all men possessed in themselves an incorruptible life. The message was carried forward into Greece and Rome, to slaves, to freedmen, to men in bondage, to men who had counted themselves but as dumb, driven cattle, to men who had counted themselves but as machines — to them there came the word, You are men, you are children of God, you have in yourselves an immortal, eternal life, you are worthier than you thought you were. The first growth of the Christian church was less a conversion than a resurrection, less a conscious turning away from sin than a waking from unconscious death into conscious life.

## *An Easter Message*

*April Sixth*

Set aside, if you have ever had it, the notion that immortal or eternal life is something to come by and by, after you have died and risen again from the dead. Understand that immortality is a present possession. You are immortal, or you never will be. Then consider what are the laws of this spiritual life, this immortal life, this eternal life, compliance with which is necessary to the maintenance of it.

I will only indicate some of them.

In the first place, if you wish this immortal life here and hereafter, first of all you must desire it. It must be an object of controlling desire. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled;" but they must hunger and thirst. "Ho, every one that thirsteth, come ye, buy wine and milk without money and without price;" but they must thirst, and they must come. "Who-soever will, let him take of the water of life freely;" but he must will. Life is the product of a serious and earnest desire for it. I wonder how strong that desire really is in us.

## *An Easter Message*

*April Seventh*

You must seek immortal life; you must seek it from God; you must seek it where it may be found. You must seek it in the companionship of those who are seeking it, as well as in solitude. You must seek it where others find it, in the church. But that is not enough. You must seek it in all the ministries of life. Religion is not a supplement of life; it is not an addition to life. Religion is knowing how to use one's life. I think religion may be defined as the art of living; I will not even say the art of right living, for wrong living is dying. It is knowing how to use eye and hand and foot, how to use intellect and fancy and imagination, how to use conscience and faith and reverence and hope and love. If you would develop this higher life, the life of conscience

and faith and hope and love, the life of the spirit, the life of the immortal, the deathless nature, you must learn how to employ all the activities of life for spiritual ends and in obedience to spiritual laws.

Roman philanthropy confined itself to making people comfortable or happy, or perchance merry, here and now. But Christ has shown a better way. His Easter message is something different from this. It is no longer merely, feed the hungry, but so quicken the life of this hungry one that he shall be able to feed himself. It is no longer, emancipate this race, but put such life and power into men that they shall emancipate themselves. It is a message of self-help.

## **Resurrection**

*April Eighth*

The resurrection of Jesus Christ seems to me one of the best, I had almost said the very best, attested fact of ancient history. But it also seems to me not at all an extraordinary event, only an extraordinary evidence of an ordinary event. It was the natural culmination of Christ's teaching. When he cried, "Father, into thy hands I commend my spirit," he expressed a universal human experience. In every death the child of God commits his spirit to his Father's care and keeping. He breaks loose from the trammels of the body to a freer life, and the body returns to the dust from which it came. . . . And where he is, we, his followers, shall be also, carrying on in a larger sphere, and with far greater oppor-

tunities of service, the life of love we have shared with him while in the body pent.

O you that are his pupils, learn, in this age of unbelief, this lesson: God is not an embalmed God, in a dead book. Christ is not a crucified and buried Christ, with seals upon the tomb. God is a living God in the hearts of all that love him; and Christ is a risen Christ, that marches on before; and we are his followers.

Christ's resurrection brought life and immortality to light. It converted the fabric of a dream into an historic reality; it transformed a despairing hope into a calm assurance. To the believer in Christ's resurrection, immortality is no longer a hope. He looks in through the open door and sees the world of light beyond.

## **Resurrection**

*April Ninth*

To Jesus Christ death and the resurrection were not separable events, with a long interval between the two. They were simultaneous events; rather, they were synonymous words, signifying the same event. Death is the dropping of the body into the grave, where it mingles with the dust and comes forth no more in resurrection except in grass and flowers. Resurrection is the upspringing of the spirit from the body, when, through accident, disease, or old age, it has ceased to be a tenantable abode. Three times Jesus Christ raised the dead. Each time he assumed that the freed spirit was close

at hand, could hear his voice and would obey; each time the spirit which had escaped from its tenement returned to animate it again.

To believe in the empty tomb is not to believe in the resurrection of Jesus Christ from the dead. To believe in the resurrection of Jesus Christ from the dead is to believe that the spirit which animated him is a living spirit dwelling in the world to-day, transforming Simon from a character as unstable as a wave of the sea into Peter, a character as firm as a rock; and John from an ambitious office-seeker into an apostle of love; inspiring his disciples with a courage to dare, an energy to do, a patience to endure, a love to serve. It is to believe in an Emmanuel — God with us.

## *Immortality*

*April Tenth*

Has it never occurred to you that perhaps the reason why men do not believe there is immortality is that they are not living an immortal life? The seed in the ground — how long does it lie there wondering whether the sunlight will ever come to it? No! no! It bursts up and reaches out toward sunlight and life.

Here is a long row of witnesses, by the hundreds and the millions, who bear their testimony: he has borne our sins; he has carried our iniquity; he has taken off our burden; he has taken the sorrow out of our heart; he has put a new song on our lips.

Run up your signal; you do not know where he is? Throw up your arm; trust the voices of men who say to you that on this great ocean of life where you are tossing and think you are alone, you are not alone. We have been where you are; we have given out our signal; the active arm has been reached out to us; we have been helped.

## God the Invisible Power

*April Eleventh*

This power to look at the things which are unseen is the secret of all human influences which survive the grave. . . . I was in active life during Abraham Lincoln's Presidency. I do not hesitate to affirm that Abraham Lincoln's influence to-day is much greater than it was during the Civil War. It was then confined to America; it is now as wide as the world. . . .

Of all the influences which have come down to us from the past none is so great as the influence which comes from Jesus Christ. He is a far greater power in the twentieth century than he was in the first. His influence is confined to no Church and to no country. . . .

What is the secret of this invisible world in which we live? What is the secret of this invisible power which rules in all the material world and in all human history which we must see if we are to control the material world or successfully guide the world of men? God.

## God

### *April Twelfth*

As I think of God universally, continually, day by day, hour by hour, creating, so I think of him not ruling over the creation which he has made, but ruling in it, as my spirit rules in my body; omnipresent in the universe, as my spirit is omnipresent in my body.

He is still here, still pouring into them the treasures of his illimitable life. The question is not, What can you do? but, What can you and God together do? not, What can you do apart from him to win your way to his favor? but, What can you do as the recipient of his favor? Christ in us is the hope of our glory.

God possesses a character such that he is forever going out of himself, like the shepherd after the lost sheep, that he may pour his own life-currents into every willing, wistful child.

## God

### *April Thirteenth*

He that bears with divine patience a heavy burden shows every witnessing soul how lighter burdens may be borne. The most sacred of all ordinations is the ordination of sorrow; the most glorious of all offices is the office of burden-bearer. God is laying on you what he laid on his well-beloved Son; he is honoring you as he honored his well-beloved Son.



The burden which Christ bore for the whole world you are bearing for your little world. The cross which Christ has laid down you have taken up.

He who believes that God is in his world, that above all earthly plans and purposes there is One who gives to his children their ideals and inspires them with their courage, and that history is in very truth the working out of his plans for his children, will find despair for the world impossible. He who looks back only four years may find in those four years food for his doubts and discouragements, but he who looks back a hundred years must have a great genius for pessimism if he can doubt in what direction the unseen forces are carrying the human race.

## God

### *April Fourteenth*

God and his truth and his law and his love are changeless, though our understanding of them is ever changing.

The whole world seems to me to be seeking after God, and God seeking after the whole world. God seeking after men? Cannot he do everything? No! A mother cannot reveal astronomy to a babe four years old. God can reveal himself to us only so far as there is in us capacity to receive the revelation; and it seems to me that God is trying all methods, all plans, that he may reach the hearts of men and awaken them, and cause them to see that God is in his world, and that God is their friend. . . .

God is one who comes to earth, searches men out, suffers in their suffering, bears the burden of their sinning, and offers to fill them with himself that they may become like him. To see that God is such as this; to believe in him, open the heart to him, receive him, long to be like him; to love as he loves, serve as he serves, pity as he pities, suffer as he suffers, and redeem as he redeems, — this is to live; and he who in his aspirations and desires begins thus to live is at one with God. “Thus reflecting as a mirror the glory of the Lord we are transformed into the same image from glory to glory, even as from the Lord, the Spirit.”

## Christ's Peace

*April Fifteenth*

How does the world give peace? By trying to take people out of the conditions which bring trouble. We fall asleep and forget our troubles. We plunge into pleasure or business that we may escape our troubles. We steel our hearts to the troubles of others, pass by on the other side, do not see them. This is the way the world gives peace. But this is not Christ's way. It is not peace *from* trouble, it is peace *in* trouble. “My peace,” he says. But he did not find peace by escaping from trouble; he came from the peaceful atmosphere into the tempestuous atmosphere, out of the serenity into the storm; came that he might carry our burdens, bear our sorrows, and be wounded for our sins; that our troubles might trouble him, our cares might weigh upon him. And

they really did. He so carried them that men saw in his very face that he carried them. Christ's peace was not the peace of exemption from trouble; it was the peace of a serene spirit in the midst of trouble.

## The Peace of God

*April Sixteenth*

Last August, as we sailed out of Queenstown Harbor in the steamer, we went into the teeth of a great gale. The wind was howling, the rain was beating upon the deck of our steamer, the great waves were running and every now and then sweeping over our lower decks. And we sat there under the awning, protected from the rain, looking out on the waters, and on the Mother Carey chickens riding on the crest of the waves, in the midst of the tempest. Every now and then a great wave would dash over a little bird, and it would seem to be gone, and then in a moment there it was again, shaking its head and wings and flinging off the spray and riding in the storm and exulting in it. "O little bird, you have been a messenger of the good God. Teach me how, when the time of tempest and storm shall come to me — teach me how to ride on the waves, to be overwhelmed and yet not be overwhelmed, to shake off the trouble and yet live in the trouble. Teach me that lesson, little bird!"

## The Peace of God

*April Seventeenth*

I have stood on the top of the mountain, and have seen the clouds gather round its top, and have seen them settle down upon the valley below, and have heard the thunder muttering there, and have seen the lightning-flashes playing below my feet, and have seen the birds come flying up through the clouds, singing on the mountain-top, while the thunder was threatening and the lightning was playing havoc in the valley. So learn to fly above these lower earthly storms that are so low and lie only in the hollows, and find that song always to be found in the mountain-top and in the sunlight. It is possible. We can do it. Men and women have done it.

The last six years of my pastorate, my library, a room well lined with books, overlooked the East River, and gave me in the winter evenings, when the office buildings were lighted, a wonderful, fairy-like picture. There were times when, looking down from the repose of my study upon the bustling metropolis, so remote and yet so near, it seemed to me that I could imagine how its worries and its ambitions might appear to a citizen of the celestial sphere; it gave me of the world an unworldly vision.

## The Peace of God

*April Eighteenth*

O, when anxiety plows into your heart, when perplexity entangles you, when troubles gather around

you and upon you, think for a moment — for a moment? think for one half-hour — of the eternal quietude and peace of your Father. Come into his presence, and from him take peace.

This peace that is of God belongs to God, is God's gift to us, when we are willing to take God's gift. We are continually trying to find peace by getting God to will as we will. But not so does the soul ever find peace. We do find peace when we bring ourselves to will as God wills. When we lift up our prayers to God to get him to do what we think best, then we struggle, and are worried and worn. When we lift up our prayers to God that he should make us will as he wills, then we find the way to peace and quietness, and in quietness and in confidence we find strength.

One may make peace by possessing a spirit of peace which he diffuses about him wherever he goes. A peaceful heart in the midst of turmoil and contention is itself a peacemaker. . . . Who has not known sometimes a strong man, oftener a sainted woman, whose very presence has diffused such an atmosphere of peace that strife and contention die out when he enters the room? The battle of words is abated; half-drawn swords are returned to their scabbards; the lightning gleam dies out from the eyes; the clenched fist relaxes, and perhaps presently the palms of the two combatants are brought together in a cordial handshake. The peacemaker has made peace without knowing that he did it, but others present have known, and in their hearts blessed the unconscious peacemaker.

## The Peace of God

*April Nineteenth*

My peace give I unto you, said Christ. I think I see him now, standing in the midst of that howling multitude clamorous for his death; the blood is streaming from his back; the crown of thorns is upon him, and the blood is streaming from those wounds also. But crueller and harder to be borne than wounds of scourge or wounds of thorns are the wounds that enter the heart of love, when it feels the storm of hate and fury and passion let loose to work its worst. And yet he is at peace. And I see the far-away look in his deep blue eye, and the heavenly calm on his placid countenance; for he is in the midst of the tempest, but unperturbed by it. Peaceful! peaceful! And this is the peace he gives to us his disciples.

Grant to us, O Thou that wert at peace in the tempest, thine own spirit of faith and trust, that in our loneliness we, too, may not be alone, but, in the companionship of God, may have the peace of God thou givest to thy followers!

## Light after Darkness

*April Twentieth*

I wonder if there be one of us who does not sometimes feel himself like a ship out on the Atlantic Ocean, with fire beneath the hatches, all the time pouring the water on, sometimes with more smoke and sometimes with less, and sometimes with a little hope that the fire is out; then suddenly the passion of heat, the passion of temptation, the passion of

anger, the passion of sensuality springs out again when it seemed extinguished, and you are almost prepared to say, it is no use, I will give it up. And then has there not come to you, perhaps after a sleep, perhaps after a long vacation, perhaps after an enforced rest, a new courage and a new hope, and have you not risen from your bed of sickness, it may be, come forth from your vacation, risen from your long night of sleep, with a new courage, hope and vigor and a new song? There is more power in conscience than in greed, in right than wrong; there is more power in God than in all the forces of hell combined. And if there were not this sense of invisible reinforcement that comes to the poorest, that comes to those who have least faith, who do not understand the words that are spoken and do not perceive the vision before us, if it were not for this inspiration that comes to us, that inspires us afresh, the world would long since have lapsed into anarchy and chaos.

## Love

### *April Twenty-first*

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself.

Love has many phases: love of husband and wife, parent and child, friend and friend, neighbor and neighbor, are not the same. Love does not always mean congenial fellowship. There is no reason for imagining that the Good Samaritan found the despoiled traveler an agreeable comrade; certainly

Jesus did not find comradeship in Judas Iscariot, and yet it is said that, having loved his own, he loved them to the end.

There is in all the various inflections of love one common element if that is present, love is not lacking; if that is lacking, what we sometimes call love is but a spurious counterfeit. That common element is a sincere desire for the welfare of the loved one. No passion of the husband for his wife can serve as a substitute for this simple desire for her welfare dominating his life and controlling his actions. When the pseudo-reformer tells us that marriage without love is a profanation and that when love ceases the marriage tie should be dissolved, what does he mean? Does he mean that when passion ceases, the marriage tie should be dissolved? That is not true. Passion does not sanctify marriage; marriage sanctifies passion. Or does he mean that when this simple and sincere desire for each other's welfare ceases, the tie should be dissolved? But neither has a right to allow that desire to cease. Passion is spontaneous; and it is often transient. But love, the love that suffers long and still is kind, never should be allowed to die. It is immune, not from pain, but from sickness and death. . . . Kisses and caresses can never take the place of this masterful motive of true, helpful service. This motive may be accompanied by emotions which bring the holiest joy or the bitterest sorrow; but if it is not strong enough to endure the bitterest sorrow, if it is not stronger than the most tumultuous joy, it is not true love; certainly it lacks something of being perfect love.



## Love

*April Twenty-second*

The law that we are to regard our neighbor's welfare as we regard our own, is the condition, and the only condition, of true abiding social order. He who regards his neighbor's welfare as his own will not oppress him, nor rob him, nor vilify him. . . . If the laborer regarded his employer's welfare as his own, and the employer regarded the workingman's welfare as his own, there would be an end to strikes and lockouts; the controversies would be kindly controversies and easily adjusted. If the maid regarded the welfare of the mistress as her own, and the mistress regarded the welfare of the maid as her own, the domestic problem would cease to be "the greatest plague of life." If the merchant regarded the customer's welfare as his own, and the customer regarded the merchant's welfare as his own, there would be an end to "it is naught, it is naught, saith the buyer, and goeth away and boasteth." If the white man regarded the negro's welfare as his own, the race problem would be easily solved. Love would no more mean social comradeship between the races than it means social comradeship between individuals; but it would mean justice and fair dealing. If each nation regarded the other nations' welfare as its own, war would cease and we could beat our swords into ploughshares and our spears into pruning-hooks. In individual and in international relations we would no longer attempt to make a profit out of one another's necessities.

## Love

*April Twenty-third*

The relations between employer and employed are those of collaborators in a common enterprise. . . . If their joint work is to go on peacefully and prosperously, the relation between them must be one of mutual confidence and respect. This is the postulate of the new political economy. And all schemes of collective bargaining, profit-sharing, and the like are valuable only as they are the products of this spirit or tend to promote it.

To love God with all the heart, and soul, and mind, and strength is to make God's welfare — that is, the progress and prosperity of his work in the world — one's supreme desire. As to love one's neighbor as one's self is the secret of social order, so to love God with all the heart, and soul, and mind, and strength is the secret of all high, holy, and joyous living. To love God is not to sing praises to him, nor to utter prayers to him, nor to offer sacrifices to him, nor to make contributions from one's purse to his Church. This may help or it may hinder. It helps when it promotes the love that is service; it hinders when it takes the place of the love that is service.

All religion is summed up in these two words — law and gospel; and these two words in one word — love. For to love God and serve him, and to love your neighbor and try to do him good, and to be sorry that you have done wrong and to try to do better and be better, and to do all in hope and trust in God —

that God who looks down upon you through the face of Christ — that is the whole of Christ's religion — all of it, all of it.

## Love

*April Twenty-fourth*

To devote one's self to working with the Father to accomplish the Father's ends — this is to love God; to devote one's self wholly and unreservedly to this work is to love him supremely.

To join with God in carrying out his plan, so to join with him in this work that it shall inspire all one's enthusiasm, determine finally and forever the direction of one's life, employ all one's intellectual energies, and both create and employ one's powers, is to love God with all the heart, and with all the soul, and with all the mind, and with all the strength. . . . By his manifestation of himself in the life and career of Jesus of Nazareth, God has made clear to men what is his heart's desire for his children, and to them he has intrusted the carrying on to its completion this work of lifting men up into such companionship with him that he shall be in very truth the Father of whom every family in heaven and on earth is named. That is the end of evolution, the meaning of redemption — one is the scientist's word, the other is the word of the theologian for the same historic process — a new humanity in fellowship with God, a new social order which shall be pervaded by righteousness or the spirit which regards another's welfare as one regards his own, by peace or

universal goodwill, founded on righteousness, and by joy or universal welfare growing out of righteousness and peace, — all three, righteousness, peace and joy — the spontaneous fruit of holiness, that is, healthfulness of spirit.

## *Lobe*

*April Twenty-fifth*

The body is the temple of a holy spirit which we have from God, whose offspring we are. To use our ears and eyes to receive impressions of truth and purity — impressions that will fit us for service; to make our words the expression of a real life of the spirit and a minister to the real life of others; to put our hand with energy to what work Providence puts in our way; to keep on our way undaunted by any fear, unhalted by any disaster; to make our appetites and passions the servants, not the master, of the soul; to people our imagination with ideals which will inspire to higher and holier living; to recognize the authority of conscience as a lawgiver; and to make the life and teachings of Jesus Christ the standard for our conscience; to look at the things which are unseen and eternal as well as at the things which are seen and temporal; to use the reason to correct the errors of our vision, not as a substitute for it; to regard the welfare of our neighbor as we regard our own; and to make the progress and prosperity of God's work in the world our supreme and final concern, the secret of an unquenchable enthusiasm and the reservoir of an inexhaustible strength — this is religion.

## Love

*April Twenty-sixth*

Love is the great central, essential fact of God's nature. God is love. All moral attributes are but inflections of love, as all colors are but rays of the pure sunlight. Justice is love looking upon the wronged and considering what it can and ought to do to right them. Mercy is love looking upon the wrong-doer and considering what it can do to cure him. Pity is love looking upon suffering and considering what it can do for its relief. Sympathy or compassion — one word is derived from the Greek, the other from the Latin — is love entering into the life of another and sharing it with him; it is experiencing with another; it is love rejoicing with those that rejoice, and weeping with those that weep.

To condemn a man, and at the same time love him, — that is the highest exhibition of conscience and love. It is very hard for a man who is the soul of truth to love a liar. It is very hard for a business man who is the soul of honor to love a fraudulent bankrupt. It is very hard for an industrious man to love a lazy one. It is well-nigh impossible for a thrifty New England housewife to love a shiftless woman. Christ loved the men and women against whom his conscience rose in indignation. His conscience was alive with indignation, and his heart was alive with love at the same time.

## Christ's Law of Love

*April Twenty-seventh*

Thou shalt love thy neighbor as thyself, and its concurrent law, Do unto others as you would have others do unto you, give merely the law of Jewish justice. It is not the standard of Christian life. When Jesus came to tell his own disciples what his ideal of life was, he gave them a very different ideal. What he said was this: "A new commandment give I unto you, that you love one another;" — if he had stopped there, there would have been nothing new. Fifteen centuries before, Moses had given the command to love one another; but Jesus went on: — "*as I have loved you*, that you also love one another." That was what was new in the commandment. Jesus Christ by his whole life from Bethlehem to Calvary gave a new meaning to life; and then, having unfolded that new definition by three years of unparalleled suffering, he cast it before the world, and said, That is what God means by love: Love one another as I have loved you.

Justice, — that is the key-word of Judaism; Love, — that is the key-word of Christianity. Equality, — that is the key-word of Judaism; Self-sacrifice, — that is the key-word of Christian living.

## Love

*April Twenty-eighth*

Love is the profoundest craving of the human soul; there is no hunger like heart hunger, and God

hungers for the love of his children with a yearning of which all paternal and maternal heart hunger is but a shadow and a hint.

Love is the golden key that admits the soul to sacred communion with Christ. The doors of the Church may open to other keys, but the door to Christ's heart opens to this, and this alone.

Love and trust are greater deterrents from wrongdoing than fear; men are more easily weaned from sinful courses by spiritual sympathy than by inflicted penalty, more liars have been cured of falsehood by implicit confidence than were ever cured by the rod; love casts hate out of the human soul, and wrath and bitterness intrench it there.

There is no wrath like the wrath of love. But it is not irritable, cross, snappish. It punishes, but it is not vexed; it is angry, but it is not impatient; it rebukes, but it never scolds.

## Love

*April Twenty-ninth*

Love is the "secret of Jesus." It was this which sent him into the world, which prompted all his actions, which constrained Paul, which never fails in its arduous task, and, recognized or not, is the source of every philanthropic and self-denying effort which has ever blessed mankind. . . .

Love envieth not: it has no mean, miserable desire to pull another down to its own level; will not climb to preferment on the shoulders of others; cannot intrigue.

Three things abide forever: faith, or the vision of God; hope, or the desire for God; love, or oneness with God. But the greatest of these is love.

Love vaunteth not itself, is not puffed up: the loving soul never rolls its own reputation over and over like a sweet morsel; never plumes itself before its own imagination; never looks at itself in the pleasure of pride, or puts itself where others may look and admire.

Love doth not behave itself unseemly: it is not careless and inconsiderate; love is the only true etiquette.

Love beareth all things; and this is the threefold secret of its bearing: it trusteth all things; would rather be a thousand times deceived than cherish a suspicious and distrustful spirit; when it can trust no longer, it hopeth all things, still looking for some turn that shall bring good out of evil; and when it can neither trust nor hope, it endureth all things. O sacred love! thou art indeed more eloquent than speech, wiser than knowledge, more wonderful than the mystic's faith, a greater gift than all giving, and the only true martyr spirit.



## Love

*April Thirtieth*

Christ brings men and women together in one household of faith. He does not ask that they think alike; nor that they worship alike; nor that they act alike; but that they *love* alike. Some of my brethren in the ministry say that we must be grounded in our creeds; but when I turn to the New Testament, what I find is, "rooted and grounded in love," not in creed. The bond that binds us all together and makes us one great brotherhood is love, which is the bond of perfectness.

God puts forth all things that through them he may speak his love. Creation is gift-giving. Because it is his nature to be putting forth he made all the world for us and such as we are. He makes it as a man builds a house and gives it to his bride or to his child to live in. It is the testimony of his love.

## Love

*May First*

He spoke with love. Reformers and preachers had supposed that men would respond to fear or to authority; prophets had spoken of law, thundering; prophets had spoken with threats, frightening; Christ spoke of mercy and of love, and, lo! where one man would respond to fear, a hundred sprang up answering to love. Love was in their hearts, and they knew it not; and other men knew it not;

but when he spoke the language of love their hearts answered. More men have responded, a thousand-fold, I suppose, to the Parable of the Prodigal Son, which is but the word of love, than ever responded to threat of penalty. For this was characteristic of Christ, that he saw in men the faith and the hope and the love, as the sun sees the life in the seed, as the skilled chemist sees the writing, invisible, on the parchment, and then made men themselves see what was dormant within them. He brought the life and the immortality in man to light.

The parable of the Prodigal Son is Christ's interpretation of the Gospel. Any interpretation that is inconsistent with that parable may safely be rejected. That parable certainly implies that any one who has done wrong, and by his wrong-doing has separated himself from his Father, may return and be reconciled to his Father, and by his Father's love may be recovered to himself, without any other condition than a sincere sorrow for, and practical abandonment of, his wrong-doing, and a sincere desire for a renewal of filial relations with his Father in his Father's home.

### *Her Monument*

*May Second*

She built it herself; and yet she did not know that she had a monument. She lived in it; but she did not know that it existed.

She never dreamed that she was great; or that she was specially useful; or that she had achieved

anything worth living for. . . . She did not think about herself. Self-consciousness would have destroyed her monument.

Her monument was her home. It grew up quietly, as quietly as a flower grows; and no one knew, she did not know herself, how much she had done to tend and water and train it. Her husband had absolute trust in her. He earned the money, she expended it. And as she put as much thought into her expenditure as he put into his earning, each dollar was doubled in the expending. She had inherited that mysterious faculty which we call taste; and she cultivated it with fidelity. . . . Putting her own personality into her home, thus making every room and almost every article of furniture speak of her, she had the gift to draw out from every guest his personality and make him at home and so make him his truest and best self. . . . Her home was hospitable because her heart was large; and any one was her friend to whom she could minister. But her heart was like the old Jewish Temple — strangers only came into the court of the Gentiles, friends into an inner court; her husband and her children found a court still nearer her heart of hearts; yet even they knew that there was a Holy of Holies which she kept for her God, and they loved and revered her the more for it.

## **The Daughter**

*May Third*

She does not believe in the saying, "Every one must live his own life." She believes in the saying,

“We are members one of another.” Rather, she does believe that every one must live his own life, but she also believes that her life is but one of several strands braided together. So each wire in the rope that holds the suspension bridge must bear its own share of the common burden; but it can do so only as it shares that burden with the other strands. She lives her own life, but that is the life of a sister to her brothers and a daughter to her parents.

Almost from her babyhood she is the companion of her mother; she early grows to be her mother’s confidant. It is her childish pride to be her mother’s helper, to do the things her mother does. She understands the Roman Catholic’s veneration for the Virgin Mary; her mother is her Madonna. As she grows into early womanhood she grows into a clearer comprehension of what the home is: a rest and refuge from the strenuous and stormy life outside, and a tonic to virtue and an inspiration to vigor in that life. To make home pure and wholesome, so to minister in it that it shall provide for her brothers as free an atmosphere as the club, and a better table and a jollier companionship — this is her growing ambition. She gradually assumes a share in her mother’s responsibilities as well as in her mother’s work, and becomes the counselor of her on whose counsels she once so implicitly depended. As she goes to school, and perhaps to college, their lives diverge but their affections are not weakened. New vistas open before her which her mother never saw, new impulses she experiences which her mother never experienced. She welcomes them. But they do

not separate her from her mother. And because she still respects convictions of her mother which she no longer possesses, her mother respects the convictions of her daughter which she never possessed.

## The Daughter

### *May Fourth*

The companion and confidant of her mother, she becomes comrade to her father. Neither is conscious of the process. She does not believe that business and politics are dull, nor does she think that nothing is worth listening to which she does not instantly understand. She listens, at first with an amused, later with an eager interest, to the table-talk of her father and his visitors. And from their conversation she learns in time more of banking or trade or politics or law or pedagogy or theology than some of her companions learn from the lecturers and text-books in their schools. Some day she surprises her father with a question which shows how much unconscious training her womanly insight has had — and thereafter father and daughter are intellectual comrades. Thus, while from her school or college the daughter brings to the home the reflection and the impulses of a larger life than the home knows, she is getting from the home the influence of a more practical life than the school or college knows. She receives by contributing and contributes by receiving. . . . Father, mother, brother, sister has lived each his own life; but because they have been members one of another, the life of the home is larger and richer than any one

alone could have made it. Yes! larger and richer than all combined could have made it, if each had not brought into it some experience which no other one had to bring.

## *The Bride*

*May Fifth*

She has not fallen in love. Love has been a flight, not a fall. She has risen into a new life; in her is born a new experience.

Perhaps it has come suddenly, with a rush which has overwhelmed her with its tumultuous surprise. Perhaps it has grown gradually, so gradually that she has been quite unconscious of its advent until it has taken complete possession of her. As the water lily bursts open the moment the sun strikes upon it, and the rose turns from bud to blossom so gradually that the closest observation discerns no movement in the petals, so some souls bloom instantly when love touches them with its sunbeam, and others, unconscious and unobserved, pass from girlhood to womanhood. In either case it is love that works the miracle.

When the wedding-day comes she has no desire to omit from the service the promise to obey. He does not care for it, but she does. She wishes, not to submit a reluctant will to his, but to make his will her own. . . . She believes in Paul's saying, which she never understood before: "Wives, submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the

head of the church." This loyalty, this self-devotion gives her a great delight. She knows as she has never known before the meaning of the words consecration, devotion, sacrifice. She believes, too, in that other word of Paul: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." She believes her bridegroom does so love, and to his love she surrenders herself with a great gladness. And all through the marriage service her heart is softly saying to itself: "Whither thou goest I will go; and where thou lodgest I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."

## *The Wife*

*May Sixth*

She laughs at the cynical reformer who tells her that she has bartered away her independence for her board and clothes. Economic independence has no charms for her; she has no interest in the problem how the married woman is to maintain it. The assertion that she has no will of her own and no judgment of her own would roil her were it not for her happy sense of humor. Thanks to that, it amuses her.

Her will was never so strong as it is now, and every day of her happy married life strengthens it. But her one dominating desire is, not to be independent, but to be dependent on the man she loves. Her one

will is to help him fulfil the purpose of his life, and, fulfilling, to make it ever a nobler and yet nobler purpose. . . . Her supreme desire is to make his life noble — nobler than he ever dreamed of making it. His life? No! Their life. For their life is one and she has

“Set herself to man  
Like perfect music unto noble words.”

For this very reason she preserves her independence of thought the more jealously, that she may be his wise counselor. She looks at life through a different window. In the pure light of the home the problems seem other than they seem in the murky light of the street. She is no echo of his mind, no soft amen to his oracular opinions. Her personal desires are subdued to the one desire to make their joint life a nobler one; but because they are so subdued, her will is the more tenacious and her judgment the more clear and calm.

Their judgments do not always agree, but their wills never clash.

## *The Wife*

*May Seventh*

She sees the better behind the worser self, and in the sunshine of her appreciation all his hidden virtues begin to grow and all the budding faculties to blossom. Her faith in him cures him of self-distrust and inspires him with self-confidence. In time of disaster her courage shames his fears, and her buoyant spirits hearten him. In time of temptation her clear vision of righteousness clarifies his vision, and her



strong faith in the triumph of righteousness arms him for battle and takes the sting from apparent defeat. If he is sometimes infected by the motto of the street, "Nothing succeeds like success," her spirit responds, "Failure in a noble endeavor is better than ignoble success." And he feels the truth of the words which she is careful not to utter.

So these two, united by one purpose, animated by one spirit, grow ever into a closer unity, — preserving ever their separate personalities, yet ever becoming more and more one person. To serve him and deserve his reverencing love is her supreme desire: this is to her what applause is to the actor, wealth to the merchant, office to the politician. Love is her success. Only her husband can crown her — and he does. For she has made herself his wisest counselor, his supreme inspiration, the ideal of his imagination, and the idol of his affections; and as he looks back along the life which they have lived together, he says, with no thought of irreverence, "By the grace of my wife, I am what I am."

## *The Mother*

*May Eighth*

She cannot understand how any woman should not want children, to be her companions and to trust in her, love her, reverence her; children whom she may nurse, protect, teach, guide, govern, mold into manhood and womanhood. To have this possession has been her dream ever since with alternate tenderness and severity she ruled her dolls. The hoped-

for hour has come. She welcomes it with a gladsome awe. As she prepares to enter the unknown experience of motherhood, her heart is stirred, but more deeply, with all the glad apprehension with which she entered married life as bride. She goes to that mystic gateway which opens into the infinite beyond, and receives into her keeping God's gift of a little child. She wonders at the Father's confidence in her, wonders that He dares to trust so sacred a task to her care. But one child is not enough. She wishes a brood. The Oriental passion of motherhood possesses her. Another child is given to her, a third, a fourth. They cluster about her, sharing with each other and with her their songs and their sorrows, their toils and their sports. The Holy Family has reappeared again. No old master ever painted such a group; no Raphael ever interpreted, no painter could interpret, her holy gladness.

## *The Mother*

### *May Ninth*

New joys usurp the old ones in her life. She did enjoy music; now to her the sweetest songs are the lullabys she sings to her own babe. She did enjoy literature; now the best literature is the stories she reads to her children. No society is to her so delightful as the society which they afford her. . . . She detects her own faults reappearing in her children, and sets herself to change the pattern which they are unconsciously following. She quickly learns to distinguish between the faults of immaturity, which

time and growth will cure, and the vices which if uncorrected will grow with her children's growth and strengthen with their strength. The little vanities and little tyrannies which amuse the careless visitor cause her no amusement. They cause her much meditation. So to guide, so to govern, that all her guiding, all her governing shall be training, is her problem. For she sees that she must form habits of life; she knows that action oft repeated becomes a habit, and habit long continued becomes a second nature. How to make that second nature what she will wish it to be when her boys go out from her tuition to live their own self-governed lives, when her girls go out from their home to make homes for other husbands and other children, is her problem, never solved but always in process of solution. Her wish is, not that they shall have no burdens, but that they shall be strong to bear them; not that they shall have no tasks, but that they shall be patient to fulfil them. She wishes for them, not the pleasures of an easy life, but the joys of a useful one. She knows that they are born into a world of law, and that the first lesson they must learn is obedience. Obedience therefore she requires with a steadiness of unrelenting purpose which quickly secures their respecting loyalty and wins for her a love that is also reverence.

## **The Mother**

### *May Tenth*

She not only loves her children, she respects them. They have wills, tastes, thoughts, judgments of

their own, and this is as she wishes it to be. She distinguishes clearly between counsel and command: command must be obeyed; counsel may be disregarded without rebuke and without loss of favor. She wishes her boys to be manly boys, and she knows that they cannot be manly boys if they are guarded from all peril. She welcomes for them opportunities for adventure foreign to her own tastes—athletic sports, swimming, boating, fishing, hunting. If she is anxious for their safety, if she sees them depart on each new adventurous errand with foreboding and welcomes them home from each expedition with a new sense of danger passed, she successfully hides her anxieties from them. Her own courage inspires them to do and to dare. . . . And as the life of her children grows and widens, her life grows and widens also. In the country she rides on the sled down the long hill, steers the boat which the children row, sits by, knitting with nimble fingers, while they fish, joins on equal terms in their picnic or their camp. And when the excursions take a wider range, while she cannot accompany them, no one is more eager to provide their camp equipment and no one more interested to hear the tale of each adventure when they return. When college days come, she helps to furnish the young collegian's room according to the young collegian's taste. A weekly interchange of letters, which he sometimes thinks himself too busy to write, but which no preoccupation can prevent her from writing, keeps him linked to his home. . . . So, by entering into her children's life with seeming abandon, she has, undeliberately

and all the more effectively, lifted them up to share in hers.

## **The Mother**

*May Eleventh*

When at last the time comes for them to marry and make their own homes, she is glad with their gladness. She asks no recognition for herself, asks only leave to do what they will permit to make the wedding-day for them as joyous as was her wedding-day a quarter of a century ago. When her neighbors condole with her because her children are departing, she replies, "I have not lost a son, I have gained a daughter." She counts not the absentees but the additions to her home circle. Of sons-in-law and daughters-in-law she will not hear. They are sons-in-love and daughters-in-love, she says; and they find room in her heart by the side of her own children. For her the vision of motherhood is completed, but not its joys. "Her children rise up and call her blessed; her husband also, and he praiseth her."

## **The Housekeeper**

*May Twelfth*

Her servants gradually, very gradually, imbibe the spirit of their mistress. For she is more than mistress to her servants. She believes with Queen Victoria that a good servant is a good friend. If a servant refuses to become a friend and insists on remaining a bit of animated machinery, they part as soon as the housekeeper has become convinced that

no friendly bond is possible between them. On the other hand, if the servant be loyal to the home, interested in her work, friend to her mistress and to the household, and willing to learn, the mistress has unflinching patience in teaching. . . .

The doors of her home are always open to the friends of her husband and of her children. She is glad to see them and welcomes them right cordially to what she has to give. But she never strains endeavor to give them something better than she gives her own. She has not two standards, one for her family, another for the stranger. . . . Her guests feel a charm in the free air of her home, which they do not feel in that of homes that are kept with more military precision. If she has not a reputation among women of being a model housekeeper, she has the reputation among men of having a model home. . . . She knows that her husband and her children are home-lovers and she is content. For love, not ambition, is the inspiration of her life and the reward of her endeavors.

## **The Philanthropist**

### *May Thirteenth*

She believes that charity begins at home, but she does not believe that it ends there. Her first, her chief interests are in the home; but they are not her sole interests. Whatever concerns humanity concerns her. Her children are presently going to take part in the world's affairs, and if they are not to grow away from her she must now have an intelligent

interest in what will presently interest them. If they are to be trained to be intelligent in their interest, and high-minded in their purpose, it is in their home that they must receive the training. So she conscientiously goes out from her home, to mix in the life of her village, or her city, and to bring back from these excursions the broader outlook and the larger enthusiasms which they give to her. . . . She is interested in every good work, but she does not take part in every good work. She elects one, or two, or three forms of public service. With these she acquaints herself; the rest she passes by; not because she does not care, but because she rightly judges that it is better to do a few things thoroughly than many things superficially. . . . Catholic in spirit as well as conciliatory in method, she is ready to work with any one who will work with her for the betterment of the ignorant or the succor of the suffering. . . . The only persons she cannot work with are the self-seeking, who make philanthropy a cover for their vanity or their ambition. She is keen to see through all false pretense and quick to hate it. Neither with deception nor with self-deception is she conciliatory.

## **The Saint**

### *May Fourteenth*

She is no recluse. True! to follow Christ is sometimes to go away and be alone. These secret hours she has, and their meaning no one knows but herself. Into this Holy of Holies of her life not even her husband or her children can enter; and they reverence

and love her the more for this her one experience of exclusiveness. But these hours of separation are hours of preparation. . . . She has no use for the piety which does not send the praying soul forth to give succor to those that are without. . . . She can worship with any congregation if the congregation is genuine, and with no congregation that is not. . . . What attracts her to church is not the intellectual ability of the preacher or the æsthetic quality of the worship, but the opportunity for service. She often quotes the saying, "The church is the preacher's force, not his field." She believes that it is a working organization, and that is to her the best church which does the best work.

Her religion is all summed up in three words: Love, Service, Sacrifice. She is a saint, not because she is a scholar in theology, a mystic in feeling, or a recluse in society, but because in fellowship with God and in faith in Jesus Christ his Son, she devotes herself with singleness of purpose, in the home and in the church, in her domestic activities and her social philanthropies, to the service of her husband, her children, and her neighbors. Whomsoever she can help by word or deed she counts her neighbor.

## **The Grandmother**

### *May Fifteenth*

She does not fall into the sere and yellow leaf. No faded glory hers; no dismantling of the home as the time draws near when the tenant will leave it. Not



in her girlhood, not in her bridehood, was she more delicate and dainty. . . . As her children have grown up and entered into their several professions, she has accompanied them. Whatever touches their life touches hers, whatever interests them interests her. If she cannot enter into their fields, she can at least come to the fence and look over. . . .

To the grandchildren her home is "Grandmamma's house." To go there is a coveted reward for good behavior; to be denied is a severe penalty. In her possession are some toys of her childhood; to be permitted to play with these is a distinguished honor. She has some reminiscences of her childhood which are better than fairy stories. But it is not the toys, nor yet the stories, which make the visit to Grandmamma's house a treat; it is the atmosphere.

## *The Grandmother*

*May Sixteenth*

She is an invalid. But her best friends do not know it; she declines to know it herself. . . . She accepts the counsel and lives under the limitations set for her; but within those limitations she lives as cheerfully and as freely as if her liberties knew no bounds. . . . She is fond of telling the story of the aged patriarch, who, hobbling along the sidewalk resting on his cane, replied to the neighbor's "How do you do this morning?" with, "My house is getting rather out of repair, but I myself was never in better health."

So the end draws daily nearer, and no one guesses it except herself. Her life is not ebbing away, it is at its flood. She has trained herself in the habit of immortality, the habit of looking, not at the things which are seen and are transitory, but at the things which are not seen and are eternal. Her anticipatory ambitions for her children and her grandchildren are boundless, and the hopes for herself which made radiant the dawn of her life seem dim beside the higher hopes for her loved ones which fill life's eventide with sunshine. Her husband and herself are lovers still; the honeymoon has never set, never even waned; and to his love is added that of those whom God has given to her. She thinks to live naturally is the best preparation for dying peacefully; rarely, therefore, does she allow herself to forecast the coming day. When she does, not with dread but with a solemn gladness she looks forward to emancipation from the irksome bonds of the fettering body and to embarkation for that unknown continent where many colonists are already gathered to give her greeting. Faith, hope, love — these are life. And her faith was never so clear, for her heart was never so pure; her hopes were never so great, for experience has enlarged them; and her love was never so rich, for God, who is love, has been her life Companion.

## Alone

*May Seventeenth*

You have taken your last look at the dear face. You are more certain than ever of that of which

you were always certain, — that God's child shares his Father's immortality. For kindly death has smoothed out the creases from her brow, and save for the gray hair, she looks as young, lying there asleep, as when you took her a bride from her father's house. You recall Paul's counsel of comfort: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." . . . Unseen, she is still your companion; unheard, she is still your inspiration. Never did you understand her so well as you understand her now; never did she so well understand you, — your love, your gratitude. For now you know that she has made you what you are. By attributing to you powers, she has created them; by imputing to you virtues, she has inspired them. Home builder, because builder of her children, builder of her husband, and so, all unconsciously, builder of herself. . . . The last enemy that shall be destroyed is Death, and for you already Death is destroyed by Love that endureth forever. As you sit in that radiant chamber, in that loneliness which is the divinest companionship, with Faith that sees, Hope that anticipates, and Love that cheers, you say aloud, and you think she understands you: "Death is swallowed up in Victory."

## The Hebrew Ideal of the Family

*May Eighteenth*

With the [Hebrew] ideal of womanhood there went an ideal of marriage as a sacred sacrament binding husband and wife together in an indissoluble bond. And wherever these two went, there went also the ideal of complete comradeship; for these three Hebrew ideals are really one in three, a sacred trinity of love: man and woman created one; man and woman created to be comrades; and man and woman united by marriage in an indissoluble bond. . . . Wherever paganism dominated, woman was dishonored and marriage was reduced to a commercial partnership. Wherever Christianity dominated, woman was glorified and marriage was treated as a sacrament. . . . Marriage is not a partnership; it is not a civil contract; it is a divine order; indissoluble save for the one disloyalty which does by necessity destroy the family. The home is the basic organization on which both Church and State are founded, for which both Church and State exist. The rearing and training of children is the end of life, which alone gives it significance. . . . In this work of rearing and training children woman is supreme, made so by her divine equipment, and in it protected and provided by her mate. Neither master and servant nor competitors and rivals, but comrades, neither independent of the other, neither complete without the other, each made for the other, are man and woman in the world's great work, which is the creation of children of God.

## Marriage

### *May Nineteenth*

The basis of marriage is the ordinance of God. Not written in a book, though the Book interprets it; not authoritatively declared by Jesus Christ, though Jesus Christ did recognize and declare it; but written in the constitution of things; in the nature of man and woman; in the fact that God created them male and female; created them to marry, and set them in families, and gave them the sacred trust of children, and made the Church, the State, industry, life, all welfare, depend on their fidelity to one another, for richer and for poorer, for better and for worse; till death do them part. Whoever endeavors to weaken this bond of loyal fidelity, by word or example, sets himself not merely against the authority of Jesus Christ and of the Bible; he sets himself against the highest moral and spiritual instincts of mankind, and does what little lies in his power — happily not much — to undermine the very foundations of society, to dissolve it into the anomaly of individualism; to substitute lust for love, and self-indulgence for patient fidelity, and to degrade humanity to the plane of the brute creation.

## Marriage

### *May Twentieth*

Marriage is not dissoluble because love is dead. The mere cessation of sympathy no more annuls marriage than it annuls any other family relation.

It is very desirable that the son should reverence the father, and that the father should be able to sympathize with the son. But the son does not cease to be a son because the father is unworthy of reverence, nor does the father cease to be a father because he is unable to sympathize with his son. So it is of the utmost moment that husband and wife love and honor each other; but they do not cease to be husband and wife because they cannot love and honor. Love and honor make the result of the marriage blessed, but they do not constitute the relation.

When we begin to suppose that love requires no patience, no forbearance, no long-suffering; that love may simply seek its own, and not another's welfare; that when any friction comes into the household, the remedy is to take the machine to pieces and make a new machine in the place of it, — we are going back to the old paganism in Rome, which declared that marriage is simply a partnership made at pleasure, and to be dissolved at pleasure. The fundamental teaching of Christ on this subject is that marriage is not a partnership, and cannot be dissolved as are other partnerships; that it is a divine order, and on its permanence the permanence of society depends. Whatever threatens the family, threatens society at the foundation.

## Marriage

### *May Twenty-first*

One cause, I am persuaded, for the frequent home wrecks in America is that the woman does not think

that the business of home-building calls for the exercise of all her talents; so the work which she has undertaken she leaves to be carried on by uninspired and unwatched underlings, and goes herself outside to find something to do which she thinks worth while. She does not do with her might what her hands find to do under her own roof.

The remedy for connubial infelicity is not separation, it is closer union; it is the love which beareth all things, trusteth all things, hopeth all things, endureth all things; the love which counts another's fault as his burden, and bears it for him; the love which is never suspicious, but trusting and confiding, and, when confidence is wronged and trust is no longer possible, still hopes: and, when hope long deferred makes the heart sick, still endures; a love like the love of Christ, who, having loved his own, loved them unto the end.

## Marriage

### *May Twenty-second*

The power to perceive the invisible inspires all true reform. Those who would reform marriage by turning it into a commercial partnership which either partner may dissolve at pleasure are blind. They cannot see love, which is the perfect bond, nor comprehend the obligations which it involves, nor the duties which it entails, nor the power which endows it with patience and enables it to suffer long and still be kind. Love binds the world of men together as gravitation binds together the world of

things. Every lover, from the babe in the cradle to the grandmother who rocks it, looks at and in some measure comprehends the love which no one ever saw and no one can ever measure.

The more husband and wife can counsel with one another, and the less they debate with one another, the better.

### **Christ's Law of the Family**

#### *May Twenty-third*

There is a feminism which slights marriage, encourages divorce, discourages childbirth, gives over the children to nursery maids, and abandons the home for the hotel and the boarding-house, under the dangerous delusion that thus women will be free to reform the state, the prisons, the industries, the schools, the churches. This feminism is fatal to all reform. There is also a feminism which seeks for women a better education and the full liberty of a larger life that they may carry out into government, the prisons, the industries, the schools, the churches, that liberty, justice, fair dealing, learning applied to life, and the reverence of love which in the past have been nurtured in the home, woman's peculiar kingdom. That feminism has in it the promise of all ethical and spiritual progress.

I cannot look with enthusiasm upon the new era in which women are rushing into every kind of employment, and lowering the wages of men by doing men's work. I would not close the door against them,



nor shut them out from any vocation; I would give them the largest liberty. But men, with their strong arms, ought to fight life's battles and win life's bread, and leave the women free from the burden of bread-winning and battling, that they may minister to the higher life of faith and hope and love. Nor will our industrial situation be what it ought to be, until every faithful husband and father can earn enough for his wife and children, without calling them to labor by his side in the mine, the mill, the shop, or the office.

### **Christ's Law of the Family**

*May Twenty-fourth*

Life is itself a preparation for life, a long schooling, and death a graduation. . . . In this process woman is the creator of life. She is physiologically its creator. She is in the order of nature the custodian of the infant in all the earlier stages of its existence. She is the one who feeds and nurses and leads and trains and educates it. And while she is thus absorbed in the highest and divinest ministry, in serving the very end of life itself, the man is the bread-winner and protector. He goes out to wrest from nature food for the supply of the family. If enemies attack it from without, he arises to defend it from assault. If criminals by violence or by fraud endeavor to rob it of its sustenance, he is its natural guardian from the wrongdoer. His influence is not unneeded in the training of the children, but it is incidental and secondary; it must be incidental and secondary,

because, if mother and child are to be fed, sheltered, and protected, he must be, during most of the hours of the day, away from home.

## Obedience in the Home

*May Twenty-fifth*

Education begins at the cradle. The first educator is the mother. The first lesson to be taught is obedience. . . .

We are born into a world of law. We cannot do as we please. . . . Obedience to law is the foundation of all civilization, material, intellectual, social, spiritual. . . . An indulgent mother is a cruel mother. She is sending out her child unprepared for the restraints of law, which will be enforced by seemingly cruel penalties. If she were wise and strong, she would temper law to the child's capacity. We try to put up a gate at Ellis Island to keep the Anarchists out; we ought to put it up in our nurseries. There our children are being taught lawlessness; taught that they may obey or not obey, as they will; there laws are given to them, and then, when disobeyed, left unenforced. The babe in the cradle readily understands whether or not he must obey. The sooner he learns that he must, the sooner he is fitted for a self-governing member of a self-governing community, the sooner he is fitted for a happy life in the world.

## Parents

*May Twenty-sixth*

The little child is put into the family. For what? That we may take him as our children take their doll-babies for their amusement? I think fathers sometimes believe so; though mothers rarely do. That we may play with him and get amusement out of him and enjoy him, and by and by get cross because he does not please us? or that we may make a bookkeeper out of him, or a mechanic, or a merchant, or a lawyer, or a doctor, or a preacher? No, for none of these things—neither that we may get amusement out of him or give amusement to him, nor that we may make this, that, or the other specific thing in him, but that we may make manhood out of him; and the manhood wrought in the boy and the womanhood wrought in the girl is the process bestowed by father, bestowed by mother, upon the child; and all things in the family are tributary to this end. . . . No father gives his child that which his child has a right to expect or demand, unless the father out of his own soul gives him energy, honor, truth, manhood. No mother gives her child that which the child has a right to expect, unless out of her own reservoired nature she pours into him purity and truth and love.

If our children are not God's children in their babyhood, if they go away for the first years of their life, and need to be set right when they come to their teens, the fault is our own; it is not theirs nor God's.

If the vine has been allowed to trail on the earth and twine among the weeds and the thistles for five years or fifteen, of course it must be disentangled from its low associations before it can be started to climb on the trellis toward the sun; but this is the fault of the gardener, not of the vine. It is our business to train the vine heavenward from the moment the first shoot appears above the ground.

## Parents

*May Twenty-seventh*

Do not worry about your children. Do not imagine that child-nature is a manufacture, that the soul is a bit of repoussé work and must be beaten into shape, or a casting to be run into a mold prepared beforehand for it. Child-nature is a growth. Give it a chance to grow. Give it food — that is, good books and good companions; exercise — that is, a healthful outlet to all its activities; rest — that is, a healthful letting alone, not perpetual criticism or perpetual counseling; and plenty of sunshine — that is, joyousness, merriment, a good time. Then trust something to nature — that is, to God. I am not advocating that happy-go-lucky method of parental no-discipline that leaves a child to grow up like a wild garden, uncultivated and uncared for. But often children are cultivated to death. The father takes no thought of his boy's companions, and is horrified to find that he has learned to swear; makes no vent for his native energies, and is surprised to find the steam threatening to burst the boiler;

hectors his boy with such perpetual and irritating restraints and regulations and "don't do this" and "do that," that the boy has no quiet of mind in which to find himself and his bearings; provides no recreation for his boy; never thinks that sunniness is as essential to the soul as to the plant, and that all work and no play makes Jack not only a dull, but a stunted and misshapen boy. Give your boy the right conditions.

## The Home

*May Twenty-eighth*

Our homes teach us much. We grow weary of the conflict of life and come back and open that door, and there the wife is trying to carry the husband's burden and the husband is trying to carry the wife's burden; there the children are seeing what they can do for the father and the mother, and the father and mother are seeing what they can do for the children; and life is joyous because life is love; and we look forward to the time when the law of the household will be the law of the city, the law of the nation, the law of the world. We have that hope. We have the purpose to achieve that hope.

Troubled mother, do you not know that this little child is God's child? and that you are God's servant? Do you not know that you are no pilot, but only the helmsman, and that God is the pilot who tells you how to steer?

Every mother may be a Madonna, and every child is a Holy Child, bringing new lessons and a new ministry of love to the mother who looks through the eyes that look up to her and sees the Infinite that is flashed down from the skies into her keeping.

## The Home

Truth and justice — *May Twenty-ninth* — these are to be taught in the nursery before the child has gone out to the larger life of the schools.

Taught? Yes! but teaching is not enough; trained. There are many people, I think, who imagine that the Bible says, "Govern a child in the way he should go, and when he is old he will not depart from it;" and they do govern a child in the way he should go, and as soon as he escapes from the authority he does depart from it. What the Bible says is, "Train up a child in the way he should go," and neither governing nor teaching is the same as training. Training is the production of habit. Actions oft repeated become a habit; habit long continued becomes a second nature. When you have trained your child in habits of justice and of truth, when you have formed in him the habit of telling the truth and the habit of acting justly, he will not depart from them, because he cannot depart from himself.

The father and the mother have opportunities of training that the teacher does not have, if the father

and mother are willing to take the time and the trouble and the patience, and, above all, are the kind of parents they ought to be. For training does not come chiefly through lectures or exhortations, or laws enforced by penalty. It comes chiefly through the atmosphere of the home and through the example of the parents. If you want your child to love the truth, love it yourself; if you want your child to love justice and purity and simplicity and honesty and courage, love them yourself. You cannot by your teaching give your child that which you do not possess.

Be what you wish your children to become. Live as you wish your children to live. By your life set before your children the ideal which you wish them to realize, and let them grow naturally into a manhood and womanhood like your own; and so into a knowledge of God, and obedience to God, and fellowship with God, because you know him, obey him, and live in fellowship with him. And live yourself in such sympathetic companionship with your children that when their religious difficulties arise they will bring them to you for light upon them, sure of your sympathy with them, sure also of the reality of your spiritual experience.

## **The Home**

### *May Thirtieth*

The builders of this Nation are not the men at Washington; the builders of this Nation are the fathers, the mothers, the teachers. To educate the

child from the cradle, to habituate him to obedience, to develop in him the sense of justice and of truthfulness, to train him to habits of a divine manhood, then, with this training, to launch him into the school, and there, not to work against the school, as some mothers do, not to be indifferent to the school, as many fathers are, but to coöperate with the teacher, in support of her authority, in sympathy with her instruction, in aid of her work, and in that coöperation to connect all that teaching with the home and with the life, so that this child, growing to manhood, may learn how to support himself, to do his own thinking, to understand the thoughts of his neighbor, to live with that neighbor in harmony, in justice, righteousness, and fair dealing; to give the child splendid ideals beckoning him on, to give him the lessons of past history holding him in check, to give him the joy that comes through beauty, and to make all his teaching grow out of his life and fit him for his life — this is the work of education in a self-educating community preparing itself for self-government.

## Education

### *May Thirty-first*

The one thing we have to give to our children is the gift of a noble character. Babyhood passed, the child goes to school. For what? To learn Greek or Latin or mathematics or geography or history or reading or writing? What is the benefit of these things? The end of the school, as the end of the



family, is still to give character. And in selecting the school, if we are at all wise, we select that one in which there is some strong influence in the teacher, some power for good, some quality that can be bestowed by his richer nature on the child's poorer one; and if we are at all wise we measure every element in the system of education by its power to develop qualities of character.

The State ought to teach every boy and every girl the duty of, and give to every boy and every girl the capacity for, self-support. The first duty of a self-governing member of a self-governing community is not to be a beggar; his first duty is to put as much into the treasury of life as he takes out of it. . . . The end of education is the development of character; the test of character is capacity for service.

## Education

### *June First*

The function of manual training is to connect the brain with the hand, and thus show how to translate thoughts into deeds.

In the second place, every self-governing member of a self-governing community ought to be taught to think for himself; . . . if we want a democracy, we should educate our boys and girls to think for themselves.

In the third place, our boys and girls must be taught to understand the thoughts of other men whom they do not agree with, for they have to go

out into life and work with other men they do not agree with, and we cannot work with another efficiently unless we can understand him. We may differ from him, but we must understand him. Our boys and girls must be taught to be open-minded; the windows must be thrown open, and all thoughts and all teachings they must be ready to consider, weigh, and judge.

Power to think for one's self, power to understand those one does not agree with — these two things are absolutely essential to peace, harmony, and coöperation in a self-educating and self-governing community.

## Education

### *June Second*

The object of education should not be to run all pupils into the same mold. The school should not be a foundry. The object should be to give to every pupil a chance to grow. The school should be a garden. Education, therefore, should prepare for life, which is itself the larger education. It should be adapted to the present conditions and the prospective needs of the pupil. The growing recognition of this truth has created optionalism in education, has added industrial training to academic education, has provided, as never before, for woman's education. To enjoy an opportunity for education is the right of every individual; to make that opportunity so varied as to meet the varied needs of the members is the

duty of society; to avail himself of the opportunity to make all of himself that he can make is the duty of every individual.

## **Christ's Laws of Life**

*June Third*

I look and wait and hope for . . . the time when all little children will have their days for merry play, and all young men and maidens their opportunity for love, and all fathers and mothers their leisure hours for home and brain and rest and life, and we shall know that things are for us, and that to be temperate is to use all things to make better men, and to be intemperate is to use anything to make men worse.

Youth is not the happiest time of life; old age is the happiest, if youth and manhood have been well spent. If I am to tell you how to grow old gracefully, I must tell you at the beginning of life; for no man can grow old gracefully unless he begins early. He may grow old submissively, resignedly, patiently; but he cannot grow old gloriously and joyously, so that his last days are his happiest days and his best days, if his youth has been wasted and his manhood misspent.

## **Education**

*June Fourth*

As our physical life and the supplies which are essential to it are the fruit of warfare, so is our edu-

cation. We hear of self-educated men. All educated men are self-educated. The mind is not a vessel into which the teacher pours learning as the milkman pours milk into the bottle we have left at our door. The mind is a seed bed and the teacher a sun who bids the seed come forth. But if the seed does not burst its prison walls, the sun shines upon the earth in vain. The office of the school and college is not to think for their pupils, but to furnish them with the ability to do their own thinking. The object of education is to give the pupil *power*, and power comes only by struggle. A man can no more become a scholar by accepting other men's thought than he can become an athlete by looking on while other men exercise.

### Education for Democracy

*June Fifth*

It is the right and duty of every man to govern himself. It is one object of education to prepare him to perform this duty. It is his right to determine his own destiny — his right because his duty. And as he must see with his own eyes, work with his own hands, and think with his own brain, so he must guide himself with his own judgment and rule himself with his own conscience. If he is blind, some one else must see for him; if he is paralyzed, some one else must work for him. So, if he has no judgment or no conscience, some one else must guide and rule him. But every normal man is furnished with eyes to see, hands to work, judgment to guide, conscience to rule. Such is the assumption of democracy, which

holds that the object of all just government is to prepare the governed to govern himself. Democracy, therefore, in the family and in the school trains the growing child in the art of self-government. And democracy in the state throws responsibility upon the untrained citizen and is not discouraged if he blunders and sometimes blunders badly, for democracy believes that the untrained voter will learn by his own blunders.

## Present Conditions in Industry

*June Sixth*

One day the diners at the Waldorf-Astoria were startled by having an Indian club flung through the plate-glass window and fall upon their table. Men rushed out and arrested the assailant, and he was taken to the police station; and this was his story: That he was a mechanic; that he was out of work; that he could get nothing to do anywhere; that he was an expert with Indian clubs; that it finally occurred to him that he could give some exhibitions with the Indian clubs in saloons; that he went from one saloon to another; that he could earn nothing by his exhibition; and finally, hungry and sore at heart, and walking up Fifth Avenue, he saw these men and women feasting on viands that they could not digest after they had eaten them, and in a moment of passionate rage flung his club through the window. I believe he was locked up. I thought the magistrate showed wisdom in giving him a good dinner. Reader, imagine, if you can, yourself walking the

street, looking for work, and compelled to come back night after night to hungry children and a disappointed wife.

A part, and a serious part, of your responsibilities as American citizens in the making of America is to make an America in which every willing working-man can have work to do at fairly remunerative wages. Jesus represents the Prodigal Son, in the parable, as saying: "In my Father's house there is bread enough and to spare." In our Father's house there is such amplitude of provision that no man, willing to pay the price in toil for his food, should go hungry. So to organize society that no man in America, whatever his handicap, shall go unfed, unclothed, and unhoused is a part of your National problem.

## **Industrial Democracy**

*June Seventh*

I look forward to the time coming when what is now the exception will become the rule; when the great mass of wage-earners will become capitalists, and will, as capitalists, elect the managers to direct the enterprises in which they are engaged. When my friend says to me, That is an impossible dream, I reply, Nothing is impossible that is right. More than that, I can see in the history about me movements that are tending to this consummation. Those movements wise men will endeavor to guide, perhaps to expedite, but not to halt or hinder. . . .

Operations which twenty-five years ago men admired as shrewd they now denounce as dishonest. For operations like those which netted millions of dollars to the operators years ago, men are now serving their time under criminal sentence in the State's prison. This gradual improvement in the standards of honesty has been accompanied with a demand for closer Governmental inspection of the great corporations.

The property of a corporation should be estimated at its present real value, not at its imagined future value, and it should be so organized and operated that every workingman can put his savings into its stock with as much safety as he now puts them into a savings bank.

## **Industrial Democracy**

*June Eighth*

I hope to see a state of society in which there will be few or no capitalists who do not have to labor, and few or no laborers who are compelled to remain all their lives without becoming capitalists; a state of society in which no man will live on the fruits of another man's labor, and no man will be denied the fruits of his own labor. This is what I mean by industrial democracy. More specifically, it means the universal diffusion of the economic virtues — temperance, honesty, and truth; the coöperation of the head and hands in an industrial partnership; a just and equitable division of the products of their

joint industry between the tool-owners and the tool-users; a fair opportunity for the tool-user to become part owner of the tools that he labors with; growing coöperation between the laborer and the capitalist, or the tool-user and the tool-owner, in both ownership of the tool and the direction of the industry; and a frank recognition of the fundamental truth that every individual is entitled to the product of his individual industry, to a just proportion of the product which in joint industry he has helped to create, and to a participation in that common wealth which, being produced by no individual industry, belongs of right to the entire community. Democracy appears to me to be slowly but surely coming to a recognition of these principles. In the recognition of these principles and their incorporation in the industrial life of the community is the solution of our labor problem.

In the proportion in which workingmen become owners of stock they become owners of the tools with which their industry is carried on. Just in that proportion the class division into laborers and capitalists begins to disappear.

## Origin and Nature of Government

*June Ninth*

If law is the nature of things, the nature of man, the nature of society, the nature of the universe, the nature of God, there is no such thing as freedom from law. To escape from law it would be necessary



to escape from the universe, to escape from God, to escape from ourselves. Liberty and lawlessness are not synonymous. Liberty is not escape from law.

Only that community is free which recognizes the sanctity of law — law written in the very nature of human society because in the nature of the men and women who constitute society — and honestly and intelligently endeavors to conform its life to that inherent, immutable, eternal law. Law is written in the very constitution of the universe. . . . To discard law, put it aside, live as though it were not, accept it only so far as it accords with our own whims or inclinations is anarchism. To submit to it only because there is lodged in the law-giver power to inflict a penalty on the disobedient is submission to despotism. To recognize its sanctity, to see its value, to understand its purpose, to use it for the common welfare is liberty. . . . Liberty is voluntary obedience to self-recognized and self-enforced law.

## Origin and Nature of Government

### *June Tenth*

A community which disregards the four fundamental rights of man — the rights of person, of property, of the family, and of reputation — lives in anarchy and perpetual turmoil; the end thereof is social death. A community of individuals who yield obedience to these laws just in so far as they must and no further may have a certain measure of social health, may at least be preserved from social

death. But no community is strong, no community is on the highway to a great and common prosperity, which does not recognize in these laws the conditions of well-being, which does not by its united action promote the health and life of its members, the social purity of its members, the material prosperity of its members, and the reputation and honor of its members. Only such a community is a strong, self-governing community; only such a community is truly free.

Disregard of law is suicide, obedience to law is health, use of law is power.

*No man has a right to take part in governing others who has not the intellectual and moral capacity to govern himself.*

## **The Spirit of Democracy in Religion**

*June Eleventh*

Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, were all written in the conscience of man before they were written on tables of stone. . . . When Jesus Christ says, Thou shalt love the Lord thy God with all thy heart and soul and mind and strength, what he says to us is: That is what you were made for; love is your natural aptitude; you were fitted for love as the fish for the sea and the bird for the air. . . .

Because this religion of faith and hope and love, of doing justly and loving mercy and walking humbly

with God, is the universal inheritance of the human race, it knits us together in the bond of a fellowship which transcends all other fellowships. Political Democracy unites us in nations, Industrial Democracy in trades, Educational Democracy in a Republic of Letters; but Religious Democracy unites men of all nationalities, trades, and social classes in a universal brotherhood.

## The America of To-day

*June Twelfth*

It is not merely, it is not mainly the wealth of our mines, our prairies, and our forests that have drawn the immigrant from the old world to the new. They have been drawn by the fascination of freedom. In the old world they had been children, in the new world they would be men; in the old world they had been cared for, in the new world they would care for themselves; in the old world their place in the social organization and their industries and its rewards had been determined for them; they had to travel through life in the first, second, third, or fourth class car in which they were born, in the new world all cars were open to them. They could find their own way, make their own place, perform their own chosen industry, secure from the world whatever reward they could make the world believe their service was worth. There they were the passive instruments of a pre-determined destiny; here their destiny was put into their own hands. There their careers were chosen for them; here they could choose their own careers. . . .

This is what we mean by liberty in America. It is self-government. We assume the ability and we assert the right of every normal man to be the master of his own life, under no other control from his neighbor than is necessary to protect his neighbor's well-being.

## **The America of To-day**

*June Thirteenth*

We believe in the government of each individual by the best that is in him. . . . We believe in obedience, but the obedience we believe in is self-obedience. . . . We are educating an America which will be law-abiding because the law will be self-enacted and self-enforced.

The American people . . . look upon the school-house as a better safeguard than the armory, because their constant aim, conscious and subconscious, but never wholly lost sight of, is not the government of the weak, the ignorant, and the vicious by the strong, the wise, and the virtuous, but the development of the weak, the ignorant, and the vicious that they may be strong enough, and wise enough, and virtuous enough to govern themselves.

Government is founded on, and grows out of, the instinct of self-preservation. Its primary function is to protect the rights of men; its authority is derived from the right of the strong to protect the weak. If the government into which any man is born violates this fundamental principle upon which all gov-

ernment is based, if it uses its strength, not to protect the weak, but to oppress the weak, it no longer has authority.

## **Idealists**

### *June Fourteenth*

This self-governing community must have great ideals. Progress is proceeding from a past achievement toward a future of as yet unrealized achievement. The man who has no ideals is dead and does not know it, though his neighbors do. The nation that has no ideals is dead; it has no energy or enterprise. Energy and enterprise depend on the ideals. It was an idealist who in the days of the stage coach conceived of the steam locomotive. It was an idealist who dreamed of the time when we should communicate by electricity. Idealists have enabled us to run like the deer, swim like the fish, fly like the bird. When it was proposed to add Oregon to the United States, practical men said, "It will never do; before your Representative can get from Oregon to Washington, Congress will have adjourned." It was an idealist who conceived the idea of building a steel bridge from Washington to Oregon. The fathers of our Revolution were idealists, and gave to the world their vision of a Government resting on self-government. If we ever come into that state in which we think, as some people seem to think, that nothing can be done to-morrow which was not done yesterday, we shall be ready to be wrapped in our burial clothes and put in our graves.

## The America of To-day

*June Fifteenth*

The politician never sees beyond the next election; he never truly understands his age. The statesman sees a future goal and reads aright in the aspirations of the people the direction in which they are to be led. . . . The true leader of his age is the man who sees this divine ideal less clearly seen by his contemporaries, and shows them what it means and what steps can be taken toward its realization.

What are the duties of the young men who are going forth from our colleges and our universities? . . . This is the task which is laid upon you: To make an America that shall be strong and yet gentle; enterprising and yet modest; energetic and yet serene; courageous and yet pacific; cultivated and yet democratic; philanthropic and yet unsentimental; industrious and yet high-minded; religious and yet broad-minded. To make a Nation in which there shall be no masters and no sycophants; no corrupted politicians and no corrupting capitalists; no men too rich to serve and none too poor to find service; no libelers of their fellowmen and no journalists that confound gossip with news; no teachers who do not understand life and how to minister to it; and no priests or pastors who do not know that the only way to serve our God is by service rendered to God's children.

## The America of To-day

*June Sixteenth*

They are our chief enemies who creep with slimy mark and poisonous purpose into the heart of the nation; who put their hand upon the throat of a great city, while they rifle its pocket with the other; they are the enemies who enter our own home and work evil, in luxury, licentiousness and divorce; they are our enemies who enter our commerce with adulterated goods and poisonous drugs; they are our enemies who enter our own hearts and put there pride and selfishness and all damnable vice. Americans, guard your own! And you, young men, do not think that you can fight corruption without while you let corruption fester within. You cannot fight a corrupt government and be willing to cheat the government yourself of its taxes. You cannot fight indifference in other men and be yourself careless of your own public duties. You cannot fight the greed that riots and plunders and have your own fingers itch with greed to plunder men. "Americans, guard your own!" Life is a battle, a battle in one's own heart, and there first the victory must be won.

The citizen ought to ascertain as well as he can the character of the candidates for office and to vote only for trustworthy men. . . . "Principles, not men," is a deceptive saying; for it should be substituted, Principles in men. Principles professed by unprincipled men are worse than valueless.

## Political Responsibilities

*June Seventeenth*

God has made man in his own image; we are his offspring. We inherit from him ability to recognize the difference between right and wrong, between truth and falsehood, and the power to choose the right and eschew the wrong, to accept truth and reject the falsehood. This inherited power to know and to choose righteousness and truth involves the right to exercise this power. Because he has this dormant power which education can develop and make adequate, he possesses the right to receive this education and to exercise the power when education has conferred it upon him. This is what we mean by liberty.

Democracy is the attempt to realize in organized Society the saying of Jesus, One is your Father which is in heaven and all ye are brethren. The attempt to realize this saying in our political, industrial, and educational institutions will not be abandoned until and unless we lose this religious faith in human brotherhood.

The problem of our American commonwealth is to teach men the meaning of the words which run so glibly from our tongues, — justice and liberty; to teach what are the laws under which men and women should live; to sweep away the cant that obscures the word "brotherhood," and give it a clear and definite meaning, not by words chiefly, but by our lives and our national character.



## Political Responsibilities

*June Eighteenth*

There resides in the city of New York a population of about four million inhabitants, substantially identical in number with the entire population of the Colonies at the formation of the Constitution. There are, in this city, more Irish than in any city in Ireland, more Germans than in any city in Germany except Berlin, more Jews than were ever to be found in the city of Jerusalem, and, probably, more Italians than are to be found in any city in Italy. In this community the conditions of life are not moral. Had you the power to protect persons and property in such a community that would be no small task; to provide an adequate supply of water, air, and sunlight would be a still more difficult task; to provide some sanitary means of caring for the filth of such a city — that is, to provide proper sewerage — a task of still greater difficulty. But this is not your problem. Your problem is not to provide these things for the city, but to induce the city to provide them for itself. It is not merely to convert the modern city into a city safe, healthful, and beautiful, but to show the city how it can convert itself into a city safe, healthful, and beautiful.

## Political Responsibilities

*June Nineteenth*

The peril to the Republic is not in a government too strong, but in a government not strong enough to cope with these two serpents that come up out of

the sea for its destruction: the mob lawlessness of passion and the organized lawlessness of covetousness. Your task is to make the Nation stronger and more coherent; to weld these various races and nationalities into one homogeneous people; to find for these various religious faiths one common underlying unifying faith; to develop out of these various traditional moral standards a common National conscience; to inspire a spirit of mutual respect which is the foundation of social self-government; and so to develop out of this heterogeneous population, and in this as yet half-formed country, a true coherent, enduring, strong Nationality.

All peoples on the face of God's globe have a right to justice and to liberty; and no government is worthy of the name, it has no right to be called government, which does not give to the people under it those two gifts, — justice and liberty.

## **Industrial Responsibilities**

*June Twentieth*

Among your responsibilities as American citizens is the responsibility to hand down to future generations the material wealth of a country which belongs to them no less than to you, unimpaired by your use of it, as far as scientific intelligence will enable you to do so.

Those of you young men who are going into manufacturing have no greater responsibility of citizenship than to eliminate from our industries

in America that latent and often expressed hostility between employer and employed, capitalist and laborer, which is with one exception perhaps the greatest peril which to-day threatens the American Commonwealth as it certainly is the greatest handicap which affects American industries.

A very important problem before the men of the twentieth century is to make our great transportation systems open to all the people of the United States on equal terms.

If the problem of agriculture is conservation, of manufacture coöperation, of transportation public service, the problem of trade, commerce, and banking is honesty.

## **Industrial Responsibilities**

*June Twenty-first*

The passion to get rich quickly, to make money rapidly, easily degenerates into the desire to get something for nothing, which is always a dishonest desire. It fevers our blood; incites to dishonesties; converts financiers into gamblers; impoverishes some, over enriches others; stimulates high prices; promotes extravagance; forbids rest and leisure, and culture and true literature; vanishes peace; despoils the home.

A young man entering the medical profession ought to count this service — the social prevention of disease — as a part of his special duty as a physician in a self-governing community.

You, young men, who are going into the profession of the law, if you understand your duties as citizens, will go not merely to conduct legal controversies between contestants, not merely to draw contracts and agreements in order to prevent contests from arising. As citizen lawyers in a free Commonwealth it is your function to express in clear and effective manner the social will of the community and to guide that will toward resolves that are at once noble and practicable of execution.

## **The Republic of God**

*June Twenty-second*

How shall Jews, Roman Catholics, Protestants, and Agnostics unite to fashion the affections and the will into a desire to move in harmony with divine law, to realize a divine ideal with such clarity of vision and such strength of purpose as shall guide and govern the child? This is a problem which America must set herself to solve, and in its solution she must look, and she has a right to look, to the teachers of America. In their duty as citizens, no duty is more important than this duty of making a truly spiritual education that shall be wholly unsectarian.

You are going out into life to serve your fellowmen. . . . And so you can go into this America of yours resolved that it shall be richer and not poorer because you have lived in it, more harmonious not more discordant, more beautiful not more ugly,

more religious not more sordid, more free not more enslaved, more worthy to be called the Republic of God.

## **The Republic of God**

*June Twenty-third*

We cannot have a healthful and happy America without healthful and happy homes and healthful and happy wives and mothers. A fundamental task in making the America of the future is such a re-creation of our industrial system, and such a re-generation of our public opinion, as will take woman out of those forms of labor which experience has proved to be alike injurious to her, to her children, and to the State.

We ought to make it impossible for any man to be received into respectable society who has robbed woman of her womanhood. We ought to make it safe for any woman to go unattended at any hour of the day or night in any street of any great city; to go without escort to any concert or theater; and to receive the same unsuspecting welcome at any hotel which is accorded to her brother. If you say, this is impossible, I reply, you will not have made America the country it ought to be, the Republic of God, until you have made it possible, and I put upon you that charge, the protection of womanhood from man's greed and from man's passion.

## Children and the Home

*June Twenty-fourth*

It is our duty as citizens of the commonwealth to see to it that the children of the commonwealth do not suffer from the ignorance or immorality of their parents. To-day they do suffer from both causes. . . . Children are entitled not only to life, but also to childhood; to its freedom, its merriment, its sports, and its opportunity for development into a useful manhood; above all, to home life.

In the decade ending 1906 the courts in the United States granted twenty-five divorces every hour of the working day. It is not too much to say that the notion which underlies this facility of divorce is the notion that only the happiness of the husband and wife are to be considered; that if, in the judgment of the court, the husband and wife are not living happily together, a separation is to be decreed; that they owe any duties to the children is scarcely recognized. Certainly it is not recognized that the object of marriage is, primarily, the rearing and training of children, and that their duty to their children is the first and most fundamental consideration.

We have slipped unconsciously into the old Pagan conception of marriage, and it will require long and persistent education to bring us back to the Christian conception of marriage as a Divine order, of the family as the unit of the State, and of the right of the children to the perpetuity of the family.

## Children and Poverty

*June Twenty-fifth*

It is no small part of your responsibilities as American citizens to unify the laws of the various States against child labor, to provide for their due and efficient enforcement, to require the parents to see that their children receive the education which the State provides for them, to see that the State provides education adequate to equip them for future life, to make their education more vocational and less academic and theoretical, to provide the town school with apparatus for mechanical industries, and the rural school with ground and teachers for agricultural industry, to recognize the right of the child to his childhood.

The Declaration of Independence declares that we have an inalienable right to life, liberty, and the pursuit of happiness. Poverty denies them all. It is a Herod that slays remorselessly the infant children. It compels a man to take what job he can, at what wages are offered him, drives the woman from the care of her children to the factory to eke out her husband's inadequate wage, and not infrequently robs the child of his right to an education that he may add his mite to the earnings of the household. It takes comfort from the home, joy from the heart, engraves sad, harsh lines on the mother's face, denies merriment to the child, and makes him old before his time. The law, "thou shalt earn thy bread by the sweat of thy brow," is

a permission as well as a command. Every man willing so to earn it has a right so to earn it. If he cannot, there is cause not merely for charity, but for justice.

## Religious Responsibilities

*June Twenty-sixth*

Responsibilities of American citizenship are not merely political. They cannot be fulfilled by voting for good candidates or for wise politics. Our fathers in the Preamble to the Constitution declared their purpose: it was to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, secure the blessings of liberty. These results cannot be achieved by law alone. In a self-governing community laws are only the expression of the life of the community. To secure these blessings for yourselves and your posterity you must create the life of doing justly, loving mercy, and walking reverently. The spirit of justice, which is a desire to do unto others as we would have others do unto us; the spirit of mercy, which is the desire to help our fellow-men, whatever their past history or present conditions or character, upward and forward to a larger, better, and happier life; the spirit of reverence, which is a recognition of the voice of God in the voice of conscience and obedience to law, not coerced by a fear of penalty but inspired by a spirit of loyalty. And this you can accomplish only by political, industrial, educational, humanitarian, and



religious cöoperation. Only by developing the life within can you make the Nation sane and sound in its outward life. Only thus can you make out of the America of to-day an America of the future that shall fulfil the ideal of its founders and be worthy of the heritage of land and opportunity which God has given to you.

## Religious Responsibilities

*June Twenty-seventh*

I believe that the Nation must as a Nation be pervaded by the religious spirit and that among the responsibilities of your citizenship in the making of America you have no responsibilities more important than inspiring it with a true religious spirit. And to make my meaning clear I will take as my definition of the religious spirit one with which we are all familiar — that of the prophet Micah: Doing justly, loving mercy, and walking humbly with God. My thesis then is this: The spirit of justice, mercy, and reverence is essential to the peace, the prosperity, and even the perpetuity of the American Republic as a self-governing, cöoperative commonwealth.

Justice is as truly a religious act as a worship; and justice is the first duty of the Nation. Justice must be the basis of the Nation's laws; justice the characteristic of the Nation's courts; justice the end of the Nation's systems of jurisprudence, both criminal and civil. It will not be doubted that the Bible is essentially a religious book; take down a copy of

the Bible and see how large a proportion of it is given either to an exposition of the principles of justice, to the application of those principles in specific cases, or to the history of the administration of such justice, either between man and man in government, or between God and man in history.

The administration of justice is the first function of government.

Justice is conformity to divine law.

Liberty is voluntary self-enforcement of divine law.

Peace is habitual harmony with divine law.

## Religious Responsibilities

### *June Twenty-eighth*

In a self-governing community the whole people are called upon to enact and administer the law. In a self-governing community, therefore, the whole people must be animated by the spirit of justice if just laws justly administered are to be expected. What we mean by a self-governing or self-controlled individual is that in him his sensual appetites and passions, and his desire for property or fame or power are under the control of his reason and his conscience. What we mean by a self-governing community is one in which the appetites and passions, the desire for property and fame and power of the people who make up the community are under the control of their reason and their judgment. . . . They are free only when they are able to hear the voice of their own conscience interpreting the eternal law to them and are of their own will obedient to that law.

You cannot carry on coöperative industry without industrial organizations. You cannot educate the country without educational organizations. You cannot govern the country without political institutions. And you cannot inspire the country with the spirit of justice, mercy, and reverence without religious institutions through which justice, mercy, and reverence find inspiring expression.

## **Religious Responsibilities**

*June Twenty-ninth*

The Church of Christ should not be merely a temple of worship and a school of instruction, but even more a brotherhood of service. In the measure in which the Church confines itself to conducting public worship and teaching theology its power wanes. In the measure in which it is a brotherhood of service, and uses its worship to inspire men to service, and its instruction to guide men in service, it grows in power. . . . Wherever the Church has come out from behind its closed doors to carry hope and help to them that need it, its power in the present is greater than it ever was in the past. Perhaps preaching is losing its power. Perhaps public worship is losing its power. But the spirit of service inspired by reverence for Jesus Christ and guided by his teaching and example is not losing its power.

Every church that is worthy of the name in America is to-day a working church. Democracy has made working churches, because democracy has thrown the responsibility of the religious institution

on the individual member. And out from these churches have gone forth spiritual forces, reaching far beyond ecclesiastical walls, — the Young Men's Christian Associations, the Young Women's Christian Associations, the Societies of Christian Endeavor, the King's Daughters, and cognate organizations.

This is what has been wrought in America by a century of faith in man, hope for man, good will toward man. A land wide in extent, rich in population, growing in wealth and in the diffusion of wealth, in education and in the diffusion of education, growing in religious institutions and in the power of an awakened conscience and an awakened spirit of faith and hope and love. The distinguishing spirit of America is this spirit of faith in man, hope for man, and good will toward man.

## **The Conflict of the Centuries**

### *June Thirtieth*

The fundamental principles according to which the nation must frame all its policies, both in domestic and in foreign dealing, remain, and must remain, subjects for public discussion and popular instruction. I assume that there are such principles, that they are absolute, eternal, unalterable because they are divine, that they inhere in the nature of man and of human society because they inhere in the nature of God which man inherits from his Father, that God is in his world directing its course toward the ultimate victory of righteous principles.

Martin Luther . . . did not merely put the Bible above the Church as the final authority; he did not merely claim for man what is called the right of private judgment under the authority of either Bible or Church; he affirmed that Christ was with his Church always, even to the end of the world; that he was not merely with the hierarchy, but was with every one who honestly sought to know and do his will; that there could be no vicegerent when the King was present, and that the King is present with and in every soul.

I have called Jesus Christ the Prophet of the New Judaism, for so he may be called when regarded simply as a social reformer. He took up the message of the earlier Hebrew prophets and repeated, emphasized, amplified, and extended it. His followers built upon their faith in his death and resurrection, a faith that he had come to emancipate the many from the thrall of the few and found a new social order on the earth in which ambition should seek, not the highest things for self, but opportunity for the highest service for others; witnesses to his person and heralds of the new life, they went forth as missionaries to proclaim the advent of a kingdom of God or of heaven on the earth, in which the poor should be recipients of glad tidings, the broken-hearted should be healed, the captives delivered, the blind made to see, and the bruised should receive their liberty.

## The Perils of Democracy

*July First*

The pessimist, who sees only evil in the present and danger in the future, does little to guard us against the evils of the present or to prepare us for meeting with courage and effectiveness the perils of the future. The optimist, who insists that we should look always at the bright side of things, and who desires to close our eyes to present evils and to future perils, does quite as little to prepare us to escape present evil or to avoid or overcome future danger. A brave man does not believe in looking only at the bright side of things. He wishes to look on all sides of things; he wishes to know the evil as well as the good, the peril as well as the promise.

Democracy has two weaknesses: first, the weakness of a standard not the highest, and, second, the weakness of a will that is often not alert. Out of these two, coupled with the spirit of individualism, — the apotheosis of the individual and the enthronement of the individual will, — grows a spirit of lawlessness.

This spirit of lawlessness is seen in many and various manifestations: in the national habit of putting laws upon the statute-book with a tacit understanding that they are not to be obeyed, or with a quiet disregard of them in localities where the law is not popular; in the common saying, which national experience does much to confirm, that law is no stronger than the public opinion which is

behind it, and accordingly the law enacted by state authority is no stronger in any particular city or county than the public sentiment in that locality.

## Democracy

### *July Second*

Democracy means radical changes in all the material conditions of life, and in the nature and the spirit of life: in the means of intercommunication and transportation; in the tools and implements of industry; in the comforts of the homes; in the opportunities for self-development; in the fundamental conceptions of the aims and the uses of the institutions of religion. It means not merely government of the people, by the people, and for the people: it means, no less, wealth, industry, education, religion, — in a word, life, — for the people.

Democracy is not a mere form of government. It is a religious faith. It is a spirit of life — a spirit of mutual regard for each other's interests and mutual respect for each other's opinions; it is government by public opinion; it is liberty, equality, fraternity — in the institutions of religion, of industry, and of education as well as in government; in a word, it is human brotherhood.

Jesus Christ not only prophesied democracy, but laid the foundations and furnished the inspiration essential for it.

Democracy will not be perfected until it becomes a Brotherhood of Man, and a Brotherhood of Man is

impossible unless founded on faith in the Fatherhood of God.

## **America's Responsibilities**

*July Third*

In vain does opportunity invite us if we are not ready to receive it. No splendor of the past suffices to give glory to the present.

The Jews prided themselves on being the children of Abraham. But to a faithless generation it profits nothing that they can look back to an ancestor who was full of faith and dared a great adventure. It is not our glory but our shame that we are the descendants of men who fought at Bunker Hill and suffered at Valley Forge if we have not their courageous patriotism. That they founded a Republic conceived in liberty and dedicated to the proposition that all men are created equal avails us nothing if we have not the self-denying courage necessary to protect that Republic from corruption within and enemies without. Are we prepared to keep burning in 1918 the lamp they lighted in 1776? If not, we are the unworthy descendants of a worthy ancestry and will find the door of the future barred in our faces.

No man should allow himself ever to lose the ideals and hopes of his youth, for they are the secret of perpetual youth and perpetual youth is an essential condition of usefulness. The octogenarian who lives only in the memory of the past will never find



an opportunity for useful service for himself nor be able to aid his grandchildren to find one.

## **America's Responsibilities**

### *July Fourth*

The Jews regarded themselves as a favored people of God. He had given them a fertile and fruitful land. They were protected by His Providence from peril without and guided by His counsel in their national courses. They were right in thinking themselves a favored people. But Isaiah makes it clear that they are elected, not for privilege, but for service. They are chosen, not to receive great glory, but to do a great work in the world. They are to be a light to the other nations; they are to be a salvation for the whole of humanity.

More even than the Hebrew people have the American people been favored of God. Their land is richer, their history more splendid. Never in the world's history has there been a hundred years more remarkable than our hundred years; never an empire ready-made handed over to a people, prepared therefor; never a growth in wealth and in population, in human development, in largeness of civilization, comparable to the growth which has taken place on this continent within the last one hundred years. We are an elect people of God. We have received, preëminently, His blessing, His gifts, and shone with His glory.

And now He is teaching, it seems to me, that He has elected us for a service, and not merely for our

own glory. He has elected us, not merely to enjoy wealth and culture and liberty for ourselves, but to be a light to the nations of the world and a salvation for all humanity.

## The Goal of Democracy

*July Fifth*

Life is organized for service, and the goal of democracy is the realization of that ideal in which every man shall look not only upon his own things, but also on the things of his brother; in which every man shall endeavor to help the weaker man through the hard places of life; in which every man shall recognize that his place in life, wherever it may be, is a place for the service of others, not for self-service. In this truth, that life is a place for service, and he who renders the greatest service is the greatest man, not in the groundless notion that all men are equal in their abilities or endowments or ought to be equal in their office or function, is the foundation of democracy to be found.

Such seems to me to be the goal toward which that democracy whose source is to be traced to the Hebraic commonwealth has been steadily tending: universal happiness, founded on the development of character, wrought by a gradual process, inspired by the indwelling of God, and leading to the unification of the human race in one brotherhood, bound together by love, and manifesting itself in mutual service.

Would Jesus . . . discourage effort, paralyze endeavor, forbid the strenuous life, chill ambition and aspiration, make sluggish the blood of enthusiasm? No; he was himself, in the noblest sense of the term, an enthusiast. His life was a strenuous one. Rarely in human history has any individual crowded as much into three years as did he. But his energy was expended in service for others, not in acquisition for himself. His life interprets his teaching. What he seems to me to say is this: Put all your ambition, all your enthusiasm, into the work of service. Make it the aim of your life to leave the world better and happier because you have lived in it, and take without greed or grasping what the world will give you of service in return.

## **The Goal of Democracy**

*July Sixth*

Democracy does not yet clearly perceive the fourth principle which Jesus Christ inculcated, namely, that the secret of all life is God dwelling in man and inspiring him to an ever higher life. And yet democracy already begins to feel after this truth, if haply it may find it; and I cannot but think that if it fails to see it clearly, it is partly because religious teachers have failed to see it clearly, or to present it so that others should see it clearly.

Law according to the Christian conception, law according to the Old Testament conception, law as more and more democracy is coming to see it, is the

law of man's own nature. It is not an edict issued by a king, nor a statute framed by God; it is the law of man's own organism. The moral law is a part of his organism and a product of it. Those laws of the social order which bind men together in a great social organism are not made by man; they are made by the Creator of man; they are divine.

Loyalty to the father and mother makes the family one. So loyalty to God makes the human race one.

"Our Father" is more than an acknowledgment of our relation to God, it is an acknowledgment of our relation to one another; and this relation which we bear to one another is the relation of brothers in a family, as the relation which we bear to God is the relation of children to a father.

## **The Bible and Liberty**

*July Seventh*

I stand by the great historic facts: First, this: that the Bible, in every page, from Genesis to Revelation, is written all over with the resplendent light of liberty; that when Moses first called the children of Israel together and massed them at the foot of Mount Sinai, not even God Almighty would assume to be their king until he had sent Moses down to take their vote, by universal suffrage, whether they would have him to be their king or not; that, in

the New Testament again, Christ's words to his disciples were, "Call no man master;" and Paul's, "Every man shall give account of himself to God." And along with that I put the other great fact that the history of liberty has always followed, in its successive evolutions, the history of the Christian church. Freedom growing out of the Bible has made liberty efflorescent and fruitful in the community. It was the Protestant Reformation that was the mother of liberty in Europe and in America.

## Christianity and Democracy

*July Eighth*

Christ did not merely teach that the rich should contribute of their affluence to the poor, and the wise should offer occasional instruction to the ignorant: he set himself to reverse the prevalent social condition, — to make the many rich and the many wise. He taught that the whole human race — not a few at the top; not the learned, the rich, the aristocratic; not the members of a small and favored nation, the Jews, but the whole human race — is to be educated, transformed, enfranchised, enriched. He reversed the world's standard of values. He taught that wealth consists in character, not in possession. He reversed the world's measure of greatness. "He that is greatest among you," he said, "shall be your servant." He affirmed the brotherhood of the human race, and challenged alike the prejudices of the aristocracy by his companionship

with the poor, the ignorant and the outcast, and the prejudices of the common people by his commendation of virtue in the pagan.

The world has always bowed at the shrine of wealth. To wealth Christ paid no deference. His congregations were composed chiefly of the common people; his special friends and companions were chosen from them. Among them he found his social fellowship. The rich man who fared sumptuously every day, oblivious of the poverty about him, he portrayed as in another life suffering torments in hell; the outcast beggar, as in Paradise. The shrewd and crafty capitalist, whose only notion of prosperity was accumulation and still accumulation, he called a "fool." A corrupt ring had installed themselves in the outer court of the temple, turned it into a market-place, and driven the common people out. With flashing eye he turned upon the traffickers and single-handed drove them away. Personally he shared the poverty of the poor with them, and required those who wished to unite themselves to him in the innermost circle of his friends to do the same; much in the spirit in which to-day a salvationist working in the slums submits to the conditions of the life which she endeavors to transform.

## **Christianity and Democracy**

*July Ninth*

Yet despite the fact that wealth has never been so diffused, and the comforts wealth brings never so broadcast, as in America to-day, the thoughtful stu-

dent of our national life must certainly recognize that the concentration of wealth is America's greatest peril, and a more equable distribution of wealth its greatest need. That cannot be counted either a Christian or a democratic state of society in which one per cent of the people own one half of all the wealth, and the other half is very unequally distributed among the other ninety per cent of owners, — in which there are a few millionaires at one pole of society who cannot possibly spend their income, and many men and women at the other pole of society who have little or no income to spend.

For the evils of such concentration of wealth are many and great. It tends to degradation at one pole of society by producing luxury, enervation, effeminacy, and a class of idle rich. It tends to degradation at the other pole of society by deadening men's hopes, destroying their ambition, concentrating their whole life's thought on the mere problem of living, condemning them to a life of drudgery, if not also to a spirit of servitude. It imperils liberty.

Concentration of wealth paralyzes industry, diffusion of wealth stimulates industry; the greater the diffusion the more prosperous the nation. The economic problem of our age is how to secure the benefits of organization in producing wealth without incurring the evils of concentration in the possession and enjoyment of it.

## Christianity and Democracy

### *July Tenth*

Christianity . . . puts no discouragement on industry. It recognizes the ambition to acquire property as a worthy ambition, provided it is under right direction and guided to right ends. The first duty a man owes is the duty of earning his own livelihood, and the livelihood of those who are intrusted to him.

There is not a spark of electricity that runs across the wires, not a sound that trembles on the telephone, not a throb of the steam-engine, not a drop of falling water in cascades, which is not the work of God. For whom? For the few fortunate men who have had the skill to discover these latent forces, or the sagacity to take advantage of some one else's discovery? No, for his entire family. There is a reason in justice, and a reason in expediency, why the nation should give a large measure of the first profits to the men whose insight first discovers, whose wisdom first applies to useful service, these divine forces. But the forces themselves are not private property; they belong to humanity.

## Property is a Trust

### *July Eleventh*

He who loves his neighbor as himself will count his own interests part of the common interests; his rights will be measured in his judgment by the rights of his neighbor. Personal welfare and public wel-



fare will become identified. Egoism and altruism will be coöperative, not conflicting. The doctrine that property is a trust is explicit in the teachings of Christ concerning property. Man is a steward; to different men are given different possessions; each one is to trade with the talents intrusted to him, but all are to give account to the Master in a future day of reckoning.

This wealth of the continent was here when our ancestors arrived here. It is not the product of our capacity and our industry. It belongs to Him who put it here. And unless we suppose that He put it here for the benefit of a few men, unless we deny that He is the Father "from whom every family in heaven and on earth is named," then it was put here for the benefit of all his children. Whether it is administered by the nation as a nation, or by individuals to whom the course of events has given control of it, it is a sacred trust for all, not the special privilege and possession of the few.

At the last every man must meet the question, "How have you administered the trust?" If he is wise he will be asking himself this question day by day.

## **Property is a Trust**

*July Twelfth*

It does not follow that all this property is to be held in common and administered in common, but it does follow that every man who controls any part

of this property, whether it has come from the soil, or from natural forces, or from public highways, or from what he calls private enterprise, has taken it from the hands of God, and is to administer it in trust for humanity. That is the doctrine of Christianity. It leaves to the people individual enterprise; it contemplates and intends variations of wealth and of condition; but it maintains this fundamental principle: That every man is a trustee, and every man must account for the administration of his trust.

He is a trustee, first of all, for his own family. Whatever money comes to us we are to hold in trust, first, for our own household, not for luxury, which enervates and destroys, but for education, culture, development. We have not only a right, but a duty, to make provision for the manhood of our boys and the womanhood of our girls. Next, we are trustees for those who are engaged with us in industrial life.

Every man who has workingmen in his employ is a trustee for them. He and they are in a true sense partners engaged in a common enterprise. He owes them an obligation which wages do not meet. . . . And the time will come when every merchant and every manufacturer will follow the example which is now set by many a merchant and many a manufacturer, and will stand by his crew in stormy times.

## Christianity and Happiness

*July Thirteenth*

Christianity is founded upon the belief that happiness depends primarily upon character, that a good man in evil conditions will be happy, and that a bad man in good conditions will be miserable. Jesus Christ has expressed this faith very clearly in the opening paragraph of the Sermon on the Mount. Blessedness, he says in effect, is dependent, not upon what the individual possesses, but upon what the individual is, and each quality in character has its own blessedness. They that mourn are blessed, because by their sorrow they are made strong. The meek are blessed, for they, not the grasping, enjoy the earth. They who hunger and thirst after righteousness are blessed, for this is a craving which is certain to be satisfied. The pure in heart are blessed, for they shall enjoy the vision of the higher things, especially of God, denied to those who indulge their imagination in sensual images. Teaching this by his words, Christ taught it even more clearly by his life. He absolutely disregarded the conditions which men are accustomed to think essential to happiness; was untroubled by his poverty; cared not that he had no place in which to lay his head; depended on the hospitality of the community for his earthly subsistence; sought, day by day, his bread from his heavenly Father, and impliedly taught his followers that they might do the same. And yet, going through such a life of poverty, accompanied with public contumely, a

social outcast from the higher intellectual circles of his time, and under the shadow of oncoming death, he left, as his highest legacy to his followers, this bequest: "These things have I spoken to you that my joy might remain in you, and that your joy might be full."

## Christ's Law of Service

### *July Fourteenth*

The babe is laid in the mother's arms, the unfittest infant on the face of the globe to survive, for there is no other infant that has not more capacity to take care of himself than the human infant. At once we all begin to study how this unfittest can survive. . . . There is no service that we must not render for the little king, who is king because he is dependent; only as we love him, and care for him, and give ourselves in unrequited service to him, will he survive. If we were to take these two principles of the home and carry them out into our industries, if the problem of the capitalist was, how large wages he could give and still keep his business going, and the problem of the laborer, how much work he could give and still maintain the time necessary for his own highest manhood; if the problem in our life was to "bear one another's burdens, and so fulfil the law of Christ," which is also the law of democracy; if we really believed that he who would be greatest among us should be the servant of all, can any one doubt that the social problem which perplexes us would be solved?

## Christ's Law of Service

*July Fifteenth*

It is not a mere moral apothegm, it is a scientific principle, that labor alone is honorable, and idleness unenforced always dishonorable. . . .

Give heed, you who think you have no need to work because your rich fathers worked before you; who imagine that a life is honorable which is spent in using what other men have produced; who go through school, academy, and college, coming out with the ripened fruits of culture and all the advantages which wealth and society give, but never imagine that you are called upon to give back to the world, in some form or other, what God has given to you. Every man is bound, by the gifts of health, intelligence, capacity, and opportunity which God has given him, to put into the world at least as much as he takes out of it. Every man should be inspired by a noble ambition to leave the world richer, better, and nobler for his having lived in it; we are not to forget that even the invalid should by his suffering so teach the world patience, as to be a producer of wealth of spirit.

There is only one honest way to get rich, — the production of wealth by honest industry.

## Christ's Law of Service

*July Sixteenth*

The first principle, then, is respect for labor, and respect for each other's labor; respect by the man

who works with his brain for the man who works with his hand, and respect by the man who works with his hand for the man who works with his brain, — mutual respect. When we have thoroughly learned this one fundamental principle, that to destroy is not honorable and to produce is, that the glory of the nation lies in its production, that the glory of life lies in adding to the wealth of life, — its material, its intellectual, its spiritual wealth, — we shall have learned one great underlying lesson. Until we have learned this, all other learning is in vain, for this is the foundation. The greatest of all is the servant of all. We believe this in the church: the minister is the servant of the congregation. We believe it in politics: the President is the servant of the people. We shall not get to the Christian basis of industry until we come to recognize in industry also that there is no such thing as independence, and that the greatest and the richest and the strongest is great only as he is the servant of the weak and the poor.

The only way the race can be wrought out in human history is by the strong bearing the burdens of the weak, and the wise bearing the burdens of the ignorant, and the rich bearing the burdens of the poor.

### **Christ's Standard of Values**

#### *July Seventeenth*

The laborer and the capitalist are partners in a common enterprise. An injury to one is an injury to both. A benefit to one is a benefit to both. Their

interests are common interests, and the experience of the world justifies the declaration that the industry which promotes the noblest manhood in the worker produces the best result in the goods. No industrial system is in its essence a Christian system which does not practically recognize the truth that it is ruinous to grind up men, women, and children, in order to make cheap goods. No industrial system is righteous which does not make such a division of the profits as to give to all who are engaged in it a living wage. What is a living wage I will not here undertake to discuss. It must at least provide for food, shelter, and clothing. It ought to provide books, pictures, education. And it ought to enable the man to earn the livelihood for his wife and his younger children.

A living wage is not, however, in itself the consummation of justice: it is only one means toward that consummation. Justice demands that all those engaged in a common enterprise should share its profits and its losses. Commercially speaking, it should be so conducted that every one engaged in it will have as the result, if he is temperate and industrious, enough to maintain life, — physical, intellectual, and spiritual; but he may be entitled to more.

## **Christ's Standard of Values**

*July Eighteenth*

Cheap and rapid transit is making it possible for workmen to live in the suburbs of the great cities, in homes of their own, each with its plot of ground about it. The loan and building associations, when

honorably conducted . . . have enabled the thrifty workingman to construct his own home out of his wages, and so become his own landlord. Thus, gradually, though far too gradually, legislation, curbing criminal greed; philanthropy, content with moderate return for capital invested; municipal ownership of railroads, reducing railroad fares to actual cost of transportation; a spirit of thrift, encouraged by fair wages; moderate hours and a hope of "getting on,"—are combining to destroy the slum and make possible homes for the poor.

An essential condition of human well-being is a pure, good home.

## Settlement of Labor Controversies

### *July Nineteenth*

Capital is organized; labor is organized. How can we settle controversies between them and put an end to strife? What alternative is there for strikes and lockouts? Christ replies: Conciliation, arbitration, law.

Our labor problem as it actually presents itself in real life is simply this: How can a community of men that are dealing with each other selfishly live peaceably? And the answer is, They cannot at all. Peace can be brought about only when that law of justice which is expressed by the Golden Rule and the law, Thou shalt love thy neighbor as thyself, are inwrought into the industrial fabric of society. . . .



There is no radical cure for labor troubles but character transformed and conduct controlled by Christian principles.

Conciliation, the recognition by employer and employed that they are partners in a common enterprise; arbitration, the adjustment of all questions of self-interest, that cannot be adjusted through conciliation, by reference to a mutually chosen tribunal; and the intervention of law where public rights are infringed upon by controversy between laborer and capitalist, — this seems to me to be the application of Christ's method for the solution of the labor war, until we come to the full recognition of the fact that workingman and capitalist are partners in a common enterprise, and the very motive of war ceases to exist.

## Law for Personal Controversies

*July Twentieth*

The fatherhood of God and the brotherhood of man are the postulates of Christ's instruction, and the realization in human life of these ideals is the end of his ministry. Therefore all these separations which divide men into cliques and classes, and set them into antagonism to one another, are against the spirit of Christ; they are hindrances to the coming and the perfecting of his kingdom. To repair these fractures, to bring together those who were before separated, is to promote Christ's kingdom. The time is coming when all mankind will

recognize that such peace-makers are God's children, and are doing God's work. They shall be called the children of God.

The sinful man is my brother. Sin has not broken the bonds of brotherhood. He needs me, and therefore I need him; he wants my help, and therefore I want to give him my help.

If a man's desires are high and pure, and his expectation clear and strong, his life will be full of inspiration.

## **The Message of the Church to the World**

*July Twenty-first*

Our National questions for the last hundred years have not been, what is it wise, but what is it right for the nation to do. The slavery question, the temperance question, the educational question, the immigration question, the labor question, the silver question, the tariff question, are all moral questions; they all involve the public consideration of such fundamental questions as: What are the rights of persons, of property, of the family, of reputation? what is it to live justly and love mercy? and to many of us, what would Jesus Christ do if he were living in our day and were a member of our community? It is hardly too much to say that the fundamental principles inculcated by the Bible have been as much discussed by the newspapers and the magazines and on the platform as in the pulpits. Though in the newspapers and on the platforms the Bible has not

often been quoted, and the Church almost never, it is nevertheless true that the moral principles inculcated in the Bible and by the Church are the principles by which the people have tested the politics submitted to them for discussion and decision.

To this universal education, carried on ever since the foundation of our Union in 1787, we owe the fact that we have what Germany apparently lacks — a national conscience. The conscience may not recognize the authority of either the Bible or the Church; but from the Bible and from the Church it has received education and derived its faith in the moral principles and the moral ideals which are imbedded in the Nation's character and have done so much to determine the National life.

Thus when the elemental rights of man — the right to life, to the family, to property, to reputation — were openly, flagrantly, defiantly violated by Germany, a morally instructed people were hot with indignation, and when the brave but almost despairing resistance of plundered peoples cried to us from across the sea for help, the sentiments of mercy, service and self-sacrifice, inspired in the Nation by the life and character of Jesus Christ, and by the lives of many of his followers, were ready to listen to the call and respond to the summons.

## **The Message of the World to the Church**

*July Twenty-second*

The spirit of lawless self-will, which is the essence of sin, is pervasive, destructive of the individual,

destructive of society, a bequest from parent to child and so on from one generation to another; it is infectious, racial, corporate. Give it play and it will prove a deadly poison to the community, the nation, the race. . . .

This is the message of the world to the Church: the terribleness of moral evil and the inefficiency of quack remedies prescribed for it by certain schools of philosophy. And the world calls upon the Church with an uninterpreted cry to know whether this tragedy of tragedies has any remedy. Franklin and Morse and Edison and Marconi have brought to the world the gift of electricity, and in electricity the world has found a light to illumine our darkness and a power to carry our burdens. Has the Church any gift to lighten our moral darkness, any power to strengthen us for our moral burdens?

In the sixth century before Christ the land of Israel was devastated; her holy city was in ruins; her people were in captivity; paganism was triumphant; darkness covered the earth and gross darkness the people. Then it was that Isaiah summoned them to courage with the call, "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee." Has the Church in America to-day the faith of Isaiah? Does she believe she has the gift of light which will make known to a puzzled and perplexed humanity God's way upon the earth?

## The Message of the World to the Church

*July Twenty-third*

The first century of the Christian era was perhaps the darkest period of human history, a period of popular ignorance in the homes, of superstition in the temples, of vice in the palaces, of cruelty in the popular amusements. Paul, looking upon Rome and portraying its degradation with terrible fidelity, declared that he possessed a glad tidings which revealed a power that would save the world, both Jew and Gentile, if they would accept it. Is the Church in America acquainted with this glad tidings; has it faith in the power of this glad tidings? . . . There never was a time when the world was so ready, yes! so eager, to hear the message of Isaiah and Paul, the message of light and power. There never was a time when it was so much needed and the world was so ready to welcome faith in a God who is our strength and song, and who, if we understand his way and walk in it, will become our salvation.

To help man to find God, to help God to reveal himself to man, and to promote the life of God in the soul of man — this is the end of all services and ceremonies, all creeds and sacraments, all preaching and teaching, all ministry of Church, Bible, nature and life.

Religion is not merely a kind of emotion, it is a principle of life. It is love, not only in the heart, but in all the experience, outward and inward; ruling

all conduct, controlling feet in the journey of life, hands in life's toil, eyes in looking, tongue in speaking.

## The Power of the Church

*July Twenty-fourth*

Jesus Christ bore with invincible patience the abuse of his foes and the sorrows and sins of the people. . . .

The secret of his power was his companionship with his Father. His piety was not pietism. He did not have to retire from the world in order to live with his Father. He did at times retire from the world for an hour of secret and sacred communion; but also he lived in the world and with his Father at the same moment. It was when he had just retired at the close of a day of intense conflict with his foes in the Temple that he said to his friends: "The Father abiding in me doeth the works." It was just as he was going out to face desertion by his friends and the mob howling for his death that he said: "Ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me."

When did leader ever show, to use the soldier's phrase, "more consideration for his men" than Jesus Christ showed in the very last hours of his life? When the officers came to arrest him, and his sleeping friends had failed to keep watch and warn their Master of their coming, he put himself between them and the guards, gave them the hint to flee, and then delivered himself up to death, insuring their escape.

The whole story of the life of Jesus Christ, from the baptism to the resurrection, illustrates his love that suffered long and was kind, bore all things, trusted always, was hopeful always, and endured when hope was no longer possible.

Neither the teachings nor the life and character of Jesus Christ give any warrant for a religion which is chiefly negative, whose message is, "Thou shalt not." If the Church is losing its power, it is partly because it has become a Church of "Thou shalt nots." A Church which is a reservoir of courage, knowledge, self-control, patience, godliness, brotherly kindness, and love will never lose its power over the lives and hearts of men.

### **First Pure, then Peaceable**

*July Twenty-fifth*

"First pure, then peaceable." When purity either of individual character or national honor demands war, then woe to him who cries "Peace! peace! when there is no peace." For the nation is not an individual merely, it is a trustee for other individuals. I may sacrifice rather than take the life of another, if I will; but I may not sacrifice the life of my wife or my children if they are in my keeping. I may sacrifice my own ease or comfort, but not the trust that is reposed in me. And the nation is a trustee. It is organized, primarily — this is the very fundamental basis of national life — that it may protect its citizens from assault from without or from injustice from within. And when the time comes that

it can protect its citizens only by war, it is recreant if it does not fulfil its trust, buckle on its sword, shoulder its musket, and face alike the perils to life and the perils to conscience.

I am not arguing for war, nor for national aggrandisement, but I am for this: that we as a nation share in the responsibility, not only for our own national affairs but for the order and peace of the whole world. We are a part of the community of nations.

Never in the history of mankind has a country been saved from corruption unless there were some patriots that were willing to suffer for it.

## **International Controversies**

*July Twenty-sixth*

It is the object of Christianity to abolish trial by battle between nations, as it has already abolished trial by battle between individuals, — not merely to mitigate the horrors of war, not merely to reduce the occasions of war, not merely to lessen the preparations for war, but to put an end to public war absolutely, as it has put an end to private war absolutely. Fights there still are between individuals, but the right to fight is not recognized by law. Fights there may still continue to be between nations, but the right to fight will not be recognized by international law when Christianity has wrought among the nations what it has wrought within the nations. Christianity has taken the bowie knife from the belt and the pistol from the hip pocket. The individual



citizen goes unarmed. He submits his controversies to an impartial tribunal. He trusts for his protection to a disinterested police. When Christianity has achieved its mission, nations also will go unarmed. They will also submit their controversies to an impartial tribunal, and trust for their protection to the cooperation of the nations of Christendom. We shall have no navy, except such as is necessary to patrol the sea and protect commerce from the brigands of the ocean. . . . In brief, Christianity has already substituted the appeal to law for the appeal to force in individual controversies. Its work will not be consummated until it has substituted law for war in controversies between nations.

## International Controversies

*July Twenty-seventh*

The pernicious principle that justice between nations can be settled by armed conflicts, under regulations prescribed by international law, necessitates the pernicious practice of preparing for war in time of peace. This means a standing army and a considerable navy; and these involve three perils to the nation which possesses them. Their mere possession incites in the nation an ambition to use them. The army wearies of its inactivity; enforced idleness becomes monotonous; the private soldier desires war because his pay is increased, the officer because he has a better chance of promotion, the contractor because to him war means increased business, even the farmer because he hopes for an immediate sale

of his wheat and corn, and does not make account of the counterbalancing losses of the future. The nation, thus inciting itself to war by its very preparation therefor, incites its neighbor also. In the West, the unarmed cowboy is the safest, because, if a controversy arises between cowboys who are armed, each one endeavors to shoot first and so anticipate the shot of his neighbor. The armament of one nation incites its neighbor to arm also; and each increase of military equipment incites the suspicions and stirs the latent combativeness across the border.

## International Controversies

### *July Twenty-eighth*

The use of force is legitimate in two cases, and only two, — when there is no law to which appeal can be made, and when the law, though it exists, is defied.

It is true that war affords opportunities for heroism, and thus opportunity for deeds truly glorious. It is true that something resplendent would be lacking in American history if there were no Bunker Hill, no Valley Forge, no Paul Jones or General Jackson, no Antietam or Gettysburg. Shall we, then, maintain a restless, burdensome, demoralizing, and inefficient method of securing justice, because under such a method men exhibit heroic qualities? Shall we retain burdens of which we might be relieved, because men proved themselves patient in bearing them? Shall we retain sin because if there were no

sin there could be no redeeming love? Pestilence in a city brings glory with it, the glory of nurse and physician sacrificing themselves in self-denying service to save the lives of others. Shall we introduce pestilence into our cities? A great conflagration gives opportunity for glory in the firemen who fight the flames and rescue the imperiled. Shall we touch the torch to our homes, and wrap the city in a great conflagration, for the sake of giving opportunity for such glorious heroism? But neither pestilence nor conflagration brings with it a tithe of the perils, the suffering, the moral distress, which war inevitably entails.

## **International Controversies**

*July Twenty-ninth*

We are a prosperous people, partly because we have untold and before-undiscovered wealth, but for the most part because the energy which Europe puts into military armaments we put into the plow, the spade, and the harrow. The forces which on the one continent are directed to destruction, on the other are directed to construction.

The consummation of Christian progress will not be attained until law is substituted for war, reason for force, the spiritual for the animal, Christianity for barbarism.

At Lake Mohonk, as I take it, we are to dream dreams and see visions. I make no apology for describing my vision. It is this: The time is coming when all the military forces of the civilized world

will be one police force, under one chief of police, with one international legislature to decide what is the will of the nations, with one international court to interpret the official and legal intelligence of the nations, and just enough army and just enough navy to make the world safe, under a common direction and common control — *and no more.*

## **The Duty and Destiny of America**

*July Thirtieth*

We call this country a country of self-government. What do we mean by that? We mean, primarily, this: that we believe that men have wisdom enough to judge for themselves and conscience enough to respect the rights of their neighbor; and so, while we have our police and our armed force, and now and again we must call them into activity, in the main we depend, in this country, not on the police, not on the militia, to maintain the supremacy of the law; we believe there is a power in the human conscience and we trust to that power; in other words, we believe that if a law is a righteous law it will enforce itself. Or, to put it still more truly, we believe that God stands behind every righteous law, and that we can trust God Himself, by the force and operation of conscience speaking in man, to enforce righteous laws.

Self-government, trust in the reason and the conscience of man, is a distinguishing characteristic of this nation.

I venture the affirmation that there is no nation under the sun which has made so thorough, so systematic an endeavor by taxing itself to provide education for the poor, the ignorant, those who could not educate themselves, broadening that system out until it is a comprehensive system of self-education, beginning at the kindergarten and not ending until the student is graduated from the university.

## **The Duty and Destiny of America**

*July Thirty-first*

This country, with its broad acres, its great wealth, its free institutions, its free field, its public-school system, its untrammled religious life, we have not kept for ourselves; we have invited other peoples of the earth to come and share it with us. I do not think there is any other nation that has thrown as wide open its gates, and sent out so urgent invitations; that has said to the foreigner in other lands: Come; we have a good thing; come and share it with us. And they have come. Irish and German and Pole and Hungarian and Italian, they have come until we hardly know whether we are an Anglo-Saxon people or not. We have not only invited them to come, but we have invited them to come and share in all that we have. We have said: Our churches are for you, our public schools are for you, our privileges and our liberties are for you. More than that, we have asked them to share with us in the responsibilities of our country. We have invited them to partnership.

We are to carry into this new phase of our national development the qualities and characteristics of our national history in the past. God grant that we may leave back of us the persecutings, the corruption, the lawlessness, the lynch law, but may carry into the future the love of liberty, the confidence in men, the belief in conscience, the determination that all men shall have an equal chance, the desire to give to all men an equal education, the resolve that religion shall be free from persecuting domination on the one side and from every kind of coercion on the other.

## **The Duty and Destiny of America**

*August First*

The new problem which God has given to us abroad, is to quicken us to attend better to our problems at home. It would be monstrously inconsistent of us if we set ourselves against corruption, against despotism, against ignorance, and against narrowness in another nation, and leave them to flourish in our own. Our first duty is to fight the foes at home.

What is a Christian nation? Not a nation which has no vices, which has no foes within its own borders, which is perfect; but a nation which is battling against the evil within itself and against the evil without itself, and struggling toward a higher and better ideal of justice, mercy, truth, reverence. It is a nation which is endeavoring to give equal rights and equal justice to all men; it is a nation

which has consideration for the poor, the ignorant, the oppressed and the suffering, and which loves mercy as well as it does justice; and it is a nation which shows reverence not merely nor mainly by temples in which its people assemble from time to time to pray and praise, but reverence, because it seeks to ascertain what are God's laws and to incorporate those laws into its own commonwealth, and to conform its national life to those laws, and because in some measure it trusts to the forces which God has set at work in the world for obedience to those laws within its own commonwealth; a nation which in its organic, legal, constitutional action does justice, loves mercy, and walks reverently and humbly. Just in the measure in which it attains this, just in the measure in which it sets this ideal before it and walks toward this, is it a Christian nation. If a Christian is one who serves others, then a Christian nation is one which seeks not its own glory, its own prestige and power, but seeks the welfare of the human race.

## **The Blessedness of Battle**

*August Second*

There is a difference between an apple that is green and an apple that has a worm at the core. Growth will cure the greenness. But the worm will grow with the growth of the fruit. There is a difference between the rawness of a growing boy and the deliberate wickedness of a mature rascal. Time and patience will cure the one; they will only foster and promote the other. There are children born in

our homes and immigrants landing on our shores whose greatest need is education; but there are also in our country enemies of righteousness, who need not to be taught, but to be fought. There are men who grow rich by robbery; there are others who fatten by fostering the appetites and passions of their fellow-men — despoilers of manhood and womanhood. “Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for a reward, and take away the righteousness of the righteous from him!” All these men are in America. Time and patience will not eradicate them nor counteract their scheming. Persuasions will not divert them. They must be met, exposed, fought. Strength of righteousness must be arrayed against strength of greed and vice. And in the battle which ensues soldiers must expect to receive blows as well as to give them.

### *The Blessedness of Battle*

*August Third*

The days of battle are not over. Only now Persecution has changed his name: he calls himself Prudence. He whispers to the editor, Do not call evil



that which public sentiment calls good, nor call that bitter which public sentiment calls sweet, or your subscription list will be cut down. He whispers to the politician, Do not antagonize the corruptionist, for he controls the machine, and you will lose your nomination and be put out of politics. He whispers to the man in the market-place, Why not lay field to field and house to house? This is success; and nothing succeeds like success. He whispers to the preacher, Be tactful, be considerate, be gracious to those that are wise in their own eyes and prudent in their own sight, or you will lose your influence. And this voice of Prudence drowns the voice of the Master counseling editor, statesman, merchant, preacher: Blessed are they that are persecuted: for theirs is the kingdom of heaven.

## **The Christian Brotherhood**

*August Fourth*

We have a common hope as well as a common faith. The future is ours. We believe in it. We look forward to the time when war shall cease, . . . when all the nations shall clasp hands together in a common fraternity, and nation shall love nation as brother loves brother. We look forward to the time when labor shall everywhere be adequately remunerated; when, though there may still be poverty, there shall be no pauperism; when no men shall go hungry or unfed or uncared for; when wealth shall be so far equitably distributed that everywhere there shall be comfort without the perils of luxury. We look forward to the time when commerce shall no longer be a

battle of man against man; when no longer men shall ill-treat one another and prey upon one another and crowd one another out of the way, as the children crowd one another in Italy when the traveler flings down a handful of coin for them. We look forward to the time when commerce shall everywhere be free, and man shall not reach out his hand except to clasp his neighbor's hand in fellowship, and all trade and all industry shall be mutually helpful and mutually supporting. We look forward to the time when government shall be an endeavor — an honest and a sincere endeavor — by men to find out what righteousness is, and what God's law is, and to enthrone conscience in the nation, and make a social conscience, as now conscience is enthroned in many an individual and made a personal conscience. We look forward to the time when education shall seek only the highest and divinest, and in all its seeking still shall seek after God and God's righteousness. . . . We look forward to the time when every gunship shall carry peace, and guns no longer; when it shall be as rare to see a fort at a harbor as now it is to see a portcullis at the entrance of a home; when it shall be as rare to see an armed troop to protect the nation as it is, in a civilized community, to see a pistol in a hip-pocket to protect an individual. All the armor of the armed man and all the garments rolled in blood shall be burned in one great bonfire. "For unto us a child is born, and unto us a Son is given, and the government shall be upon his shoulders, and he shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."

## The Christian Brotherhood

*August Fifth*

Brotherhood means sympathy for the lame, the blind, and the halt of the community: for the men and women of weak body who have not the physical strength to keep their place in the march, but are ever falling behind; for the men and women of weak mind — of poor taste, ill judgment, untrained intellect — who are no match in the struggle for their shrewder neighbors; for the men and women of uneducated conscience, of feeble will and strong passions, who of all life's invalids are the most pitiable and the most need hospital treatment. Brotherhood looks upon crime as Jesus looked upon it, as a disease to be cured; and seeks to make all punishment remedial. The spirit of brotherhood toward the criminal is always, "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself lest thou also be tempted." Brotherhood may punish the wrong-doer, but it will punish never for revenge, always to protect society, to prevent the repetition of the wrong, and to cure, if possible, the wrong-doer.

Life does not depend on a strong will; it depends on a strengthened will, and you can have God for the asking.

## The Christian Brotherhood

*August Sixth*

A brotherhood of man — why a brotherhood of man? I can understand why I am brother to a man who is congenial to me, who thinks as I think and likes what I like; or why I am brother to the man who belongs to the same state or the same nation and has the same political interests that I have; or even why I am brother to the man who is neighbor to me and with whom I come in perpetual contact. But why am I brother to all men? Why am I brother to the man against whom I brush in the street-car, whom I shall never see again? Why am I brother to the man on the other side of the globe? What basis is there for saying that I am brother to all men? Because deeper than consanguinity, deeper than race relationship, deeper than a common language, is this sublime fact: that we, all of us, rich and poor, black and white, American and Filipino, are children of God, made in his image, or at least being made in his image. This it is, and only this, that makes us brothers.

You are not one of a brotherhood if there be no Father who binds us together. You might better pluck the sun out of the heavens and expect the moons and the planets to revolve still in their ceaseless round harmonious with one another than to take God out of the universe or out of the faith of men in the universe and think the faith in brotherhood will abide.

## The Brotherhood of Man

*August Seventh*

We have seen a religious life and influence going out from ten thousand pulpits, bearing its witness against sin in the home, against sin in government, against sin in private, against sin in every department and phase of life. We have seen an American people rousing themselves and declaring that this shall be a government of the people, for the people, and by the people, and not a government of the machine, for the machine, and by the machine; and seen an agitation, sometimes blind, sometimes ignorant, and yet truly divinely inspired, working to write the Golden Rule into every factory and into every machine-shop, and into every store and into every market-place, until laborer and capitalist come to understand that they are partners in a common enterprise, and until the church bells that ring out the song of the Fatherhood of God on every Sunday shall key the factory bells to the same great note, and the chimes shall run across the continent, from ocean to ocean, of the brotherhood of men in every week-day.

## The Brotherhood of Man

*August Eighth*

The problem of our time is, How are men who are sons of God to live together in one human brotherhood? This is the question of the nineteenth and twentieth centuries, and this is preëminently the

question which is to be answered by practical experiment in the United States of America.

Into the United States God has poured a vast heterogeneous population. . . . This heterogeneous people occupy a land which embraces every variety of climate, from that of Northern Europe to that of Middle Asia; and every variety of wealth, from that of the wheat fields of Russia to that of the silver mines of Golconda. Its fertile soil gives every variety of production, from the pine-trees of Maine to the orange groves of Florida. . . . Into this continent God has thrown this heterogeneous people, in this effervescent and seething mass, that in the struggle they may learn the laws of social life. African, Malay, Anglo-Saxon, and Celt, ignorant and cultivated, rich and poor, God flings us together under institutions which inextricably intermix us, that he may teach us by experience the meaning of the brotherhood of man.

All our national problems are problems of human brotherhood. The question that lay before this nation in 1784 was a question of human brotherhood: How shall these colonies, with their diverse interests, their petty jealousies, their animosities, live together in one free nation? And our fathers were wise enough to deal with it, and, on the whole, wisely solved it. There came the slavery question: What shall we do with these four millions of slave population? What does brotherhood require of us? And God gave us the strength and wisdom to give the right answer to that through terrible war. There came the question: What does human brotherhood

owe to the ignorant? The public school is our reply to that. The community owes education to the children of its poor. There came the question: What shall be the religious institutions of such a community? The answer was, A free Church in a free State; religion must be spontaneous, and the religious institutions must spring spontaneously from the needs and the constitutions of the individuals who constitute the community.

### **Criminals: Enemies of Social Order**

*August Ninth*

Not far from my home in the West, thirty odd years ago, there had been what was known as Lost Creek. This creek emptied itself over the prairie, making a great marsh, and so long as the marsh remained the whole neighborhood was infested with malaria and typhoid fevers. It finally occurred to some wise men to drain the swamp. The creek was drained into the Wabash River, and the disease ceased. The object of our punitive system should be, not to protect society from the criminal classes, but to drain the swamp; to stop the multiplication of criminals; to reform the criminals created by our bad social system, and to protect ourselves only from the small remnant which is then left.

The majority of criminals fall into crime through either inheritance, evil education, evil companionship, or an abnormal physical and intellectual as well as moral organization. Disease of body, of intel-

lect, of emotions of will, disease inherited through successive generations and aggravated by vicious social conditions, all combine to make the criminal class what it is. Humanity as well as wisdom indicates the duty of society, — first, to remove as far as possible the causes which tend to generate criminals, and, secondly, to set in operation as vigorously as possible causes which will tend to cure them, — to give them saner emotions, a better intelligence, a stronger will; to counteract the influences of bad heredity and bad environment; to develop habits of virtue and industry, at first under coercion, but as rapidly as possible under the inspiration of self-respect, ambition, and hope.

Jesus Christ uses the deterrent power of fear very sparingly, relies himself, and bids his followers rely, on the inspiring power of hope and love, enkindling in the despairing and the outcast a new aspiration, and inspiring them to a new life.

### **Criminals: Enemies of Social Order**

#### *August Tenth*

Christ . . . never put a halo of romance around the wrong-doer; he pardoned guilt, but never palliated it. . . . Punishment there must be, and sometimes severe punishment; but the spirit which administers it must be, not the spirit of revenge, euphemistically called retributive justice, but the spirit of love seeking redemption. . . . In cases of imprisonment the whole purpose of the prison authorities, from the entrance of the criminal into the prison, should be his



reformation. . . . The industries of the prison should all be adjusted with reference, not to making money, but to making men. . . . The religious exercises and the night schools, which should be connected with every prison, should have the same object in view, — the reformation of the offender. . . . Under the redemptive system he comes out of prison with the affirmation of a competent tribunal that he has been cured; in other words, with a doctor's certificate.

A man might as well attempt to make a garden by digging out or cutting off all the weeds and planting no seeds as to attempt to make a good man or a good community by cutting off the outcrop of vices without inculcating the germinant seeds of virtue.

## Sin and Its Cure

### *August Eleventh*

When Christ says to his disciples, "Whosoever sins ye remit, they are remitted unto them; whosesoever sins ye retain, they are retained," his meaning is, My disciples will be responsible for the continuance of sin in this world. If they will follow my example, imbibe my spirit, and accept my companionship, they will be able to abolish sin and bring in the kingdom of God. The responsibility is theirs. If they do not abolish sin, it will not be abolished. Let me add that it can never be abolished except by the spirit of self-sacrifice.

Repentance is forsaking sin, not merely lamenting over it.

In my judgment, the best remedy for that complacency, not to say that self-conceit, which is characteristic of the present age is not in preaching against sin, but in presenting such ideals of character and of conduct drawn from the life and character of Jesus Christ as compel men to see how far they fall short of the true, the divine ideal of those who are called to be sons of God.

## Sin and Its Cure

*August Twelfth*

The Oriental house was built around an open court. The rooms on the ground floor were porches opening on this court. A Pharisee invited Christ to dine with him. He accepted the invitation. The villagers trooped in and filled the open square. He reclined at the table, his naked feet stretched out behind him. A woman of the town crept in among the villagers and listened. Something in his words or in his manner stirred the dormant life in her, fanned the dead hope into a flame, awakened remorse for the past and sorrow for the present, and the great tears gathered in her eyes, and then fell down, drop by drop, upon the naked feet of the Master. Startled that tears from such eyes as hers should fall on feet such as his, she kneeled, and, taking the long tresses of her hair, wiped the polluting drops away, and then, finding herself unresisted, took from her bosom a box

of ointment, broke it open, and anointed his feet with it. The Pharisee, to whom she was an abandoned woman, looked on amazed, and said: "This man is no prophet, or he would have known what manner of woman she is; for she is a sinner." But Christ said: "Thy faith hath saved thee; go in peace." The heart of womanhood is not easily extinguished. . . . Love can call her back to life again. She is not abandoned of God; she is not abandoned of herself. Why should we abandon her?

Not until our civilization shall have wrought out in life what Hawthorne wrought out in "The Scarlet Letter" — not until the man takes his stand in the pillory by the woman, and the scarlet letter is seen on the breast of the one as of the other, and both bear the ineffable shame, and each help the other back to the ineffable glory — shall we find Christ's remedy.

## **The Christians**

### *August Thirteenth*

The men that started out to redeem the world were called in scorn Messianists, Christians. We have taken the word and redeemed it, and to-day to be a follower of that Christ, to-day to belong to those who have abolished slavery, ameliorated war, fed the hungry, turned the thought of men respecting insanity from thinking it a crime to thinking it a form of disease, who have transformed their thought of crime itself — to be a world redeemer, to belong to this fellowship, is a splendid thing. You and I are

not worthy to belong to it. We do not do enough; our ideals are not high enough; our hopes are not radiant enough; our purposes are not strong enough; our life is not noble enough; our service is not good enough. But we belong to it. And if there are any of you here to-day who believe with us that God is good and is in His world making it better, if with us you have hope of a final victory, if with us you love and may be loyal to our Leader, if with us you wish to share in the glory of the Cross that was once a shame, if with us you wish to have some part in the great brotherhood of the common lot, our doors are open and we will welcome you.

## Christ with Us

*August Fourteenth*

The boy goes to school, and as he takes his seat in the wagon he throws a kiss back to his mother, and as the wagon goes down the road he takes out his handkerchief and waves it to her, and the last thing he sees as the turn of the road hides the house from view is that mother standing upon the porch waving to him. During the school term he keeps that thought of mother with him, and it goes with him wherever he goes; it is the angel presence that guides him, it is the angel presence that guards him; he is carrying that mother with him into his daily, hourly life: but it is the mother he saw when he left home. Now the Christ that we carry with us through our life is the Christ we saw in Gethsemane, the Christ that suffered on the cross.

Departing from his disciples, Christ left them promises, reiterated promises. "Lo," he said, "I am with you always, even unto the end of the world." "I will not leave you alone; I will dwell in your hearts, I will dwell in your lives."

## The Law of Progress

*August Fifteenth*

You know how sometimes in the spring you wake in the morning and look out of the window, and you are surprised to see all of the trees in blossom; it is almost as if in one night they have clothed themselves with their spring glory. But there is no blossom on apple-bough or peach-branch that has not its history in the winter of the year, and in the autumn that preceded. And so, when the time of Christ's glory shall come, when war shall cease and rapine and murder shall be no more, and when he shall be King of kings and Lord of lords, crowned over all, though it be with a sudden burst of glory, — it shall be as the pond-lilies burst into bloom when the sun touches them with its mystic warmth: the lily has its root in the pond, and the glory of that revealed Christ will have its root and its development in all the history of the past. . . .

Progress, Paul says, comes from Christ, we grow from him; progress is carried on by successive supplies from Christ as the vital force; through every joint of supply this force of Christ is working; and Christ is the ideal into which at last we are to grow.

## The Religion of Humanity

*August Sixteenth*

You cannot take the divinity out of Jesus Christ and leave an object worthy of universal reverence and universal following.

Nor can you take the divinity out of Jesus Christ and leave the story of his life or the lesson of his teaching intact. For everywhere and always he was the subject of his own preaching. He proclaimed himself. You may tear out the Fourth Gospel from the covers of your New Testament, and fling it away; you may base your faith on the synoptic Gospels only, and still you will find Christ central — and Christ as the Lord and Master of the human race. You will find him in his first sermon preached at Nazareth pointing to himself and saying, "I am the fulfilment of the Old Testament prophecy of the coming Messiah." You will find him in the second sermon declaring, "I am the foundation; he that builds in obedience to me, builds on rock; he that does not, builds on sand." You will find him in the third sermon pointing to himself as the One that shall come to judge the world. You will find him in the fourth sermon declaring of himself that he is the bread of life; and that he who would live must live, not by the teaching of Jesus, not by the example of Jesus, but by spiritual unity with Jesus the Christ. He makes himself the standard of duty; he has but one command: "Follow thou me." He makes himself the promise of reward: "Where I am, there ye shall be also." He makes himself the comfort

which calms the troubled soul: "Come unto me, and ye shall find rest to your soul."

## The Religion of Humanity

*August Seventeenth*

Once, in conducting prayers in the Inebriate Asylum at Binghamton, I read without comment the seventh chapter of Romans: "What I would, that I do not; but what I hate, that do I." At the close of the service half a dozen men clustered around the desk and asked me where that chapter was. "That describes our condition exactly," said they. Yes, it describes the condition of all struggling humanity exactly. We know what the truth is. What we want is power to do that which we know we ought to do: power to control this tongue that speaks first and lets the tardy thought come after; power to control this miserable vanity; power to break down the walls of pride and prejudice; power to make the animal in us servant of the spiritual and divine, . . . souls full of the Spirit of God, and therefore of goodness, and vanquishing ignorance, superstition, sin, as the evening lamp vanquishes the darkness of the night, by rays of sunshine borrowed from the sun.

The young man goes down the way that leads unto death, not because it is his opinion that that is a safe and prudent road to travel; but . . . because his appetites and his passions have never been broken to the saddle and the bridle, and, Mazeppa-like, he is bound to the beast that carries him whither it will.

I know that I need a Divine Captain, a Helper, a Strength, outside of myself. When I look at my own soul, when I think of my own experience, when I consider my own life, I cry, O wretched man that I am, who shall deliver me from this body of death? It is only when I look out of myself and see some one else stronger than I am, and stronger than the world, — it is only then that I cry, Thanks be to God which giveth me the victory!

## The Religion of Humanity

### *August Eighteenth*

Christian faith, the faith of your fathers, the faith that has inspired the church through all these ages, sets forth a God-man, a God manifested in man, a God coming down to the earth and living in human guise, dwelling among men that God may be made known to man. What is it the world wants? What is it you and I most need in our deepest nature? Is it a better man, a nobler type of humanity, a finer hero? No! No! What we want is God. What the orphan world has ever been wanting is God. And what this Gospel reveals is God: a God who has torn aside the veil that he may be seen; that we may come to see, and so may be brought to know, him. . . . It is not the man Jesus, it is the Christ of God, who has won his way to the heart of humanity and given to it a victory-winning ally.

What the world needs for its redemption is not a nobler past, but a living presence. That which this



Gospel gives to us, that which our faith gives to us, is a living Christ, a risen Christ.

Jesus Christ is the supreme manifestation of God in past history, and the source and inspiration of all that is best in subsequent manifestations of God in Christian history.

## **Faith in God through Working with Him**

*August Nineteenth*

The difficulty about religious discussion has been that most of it has been fighting about the unknown. We have battled about the things we did not know about; much as if the scientists, instead of considering how they can use electricity to light us, to carry us, and to do our errands for us, should get into hot controversy as to whether it is matter or force, and excommunicate one another, because one thought it was matter and another thought it was force; or as if the doctors, instead of considering how they can promote health and how they can cure disease and conquer death, should get into a hot discussion about what is the nature of life and what is the nature of death.

We know very little, — very, very little. What of it? I am in a narrow cell. Shall I beat myself against its stone walls, or rejoice in the little ray of sunshine that streams through its narrow window, in the assurance it gives me that there is glorious sunlight outside? I stand on a small oasis. Shall I put myself upon the part of it where the sun will

beat down upon my head, and where the hot breath of the sirocco will pour upon me with its blastings, or shall I turn back and find the shade of the palm and drink from the spring of hope that rises forever in all human hearts if they will but drink of it? I am cast away on a small island. All around me rolls the great ocean, whose domain I know not, whose farther boundary I cannot see. Sometimes the fog rolls in thick, and then I see nothing; sometimes it lifts, and I look across the blue a little farther: but far as I may look, I see but a little way, and immensity and ignorance lie beyond. I will not go and stand upon that shore and spend my days and hours in repining because I do not comprehend the round globe of which it is a little part, but I will find some shipwrecked brother upon its coast, hungry, naked, needy, and in giving him some help I will find comfort and joy.

### *Faith in God*

*August Twentieth*

I put myself on board an ocean steamer, although I know mariners are careless and sometimes drunken; I have confidence in human nature. Not in what the eye has seen; not in what the ear has heard; not in what the hand has handled: but faith in the great good Lord and in what he has put into man, — in the conscience, in the fidelity, in the truth, of an invisible spirit of man. Is it strange, is it inconceivable, that I should have like touch with the invisible Spirit of God? There are to-day, and there have been in the world's history, more men and

women to bear witness to the touch of Christ's spirit and the reality of God's life in the soul than men to bear testimony to the existence of Martin Luther, Raphael, Cromwell, or Abraham Lincoln.

I do not think there is a child in this house who is not wise enough to know that to know Mother is to work for Mother and work with Mother. But there are children of greater growth in this house who do not know that the way to know God is to work with God, to do God's will, to suffer for him, to go down into life where humanity is wrestling with suffering, take its tears, beseech a share in its burdens, enter into its life, join in its redemption.

Fellowship with the Eternal is the inspiration of life.

## **The Church's One Foundation**

*August Twenty-first*

In the Israelitish economy there were two silver trumpets, and when both those trumpets were blown the children of Israel all gathered together, and that great gathering of the children of Israel, brought together by the blowing of the silver trumpets, was the Jewish *ecclesia*, the great assembly, the called-together. Throughout all the centuries two silver trumpets have been blowing — duty and aspiration; and all those who, hearing the silver call of duty and the silver call of aspiration, have gathered together that they may follow where God leads them, make the church of Christ.

You may stay away from the church, you may shut your mother's Bible and never look at it, but you cannot get away from God's revelation. He follows you everywhere. Wherever the sun shines, wherever the rain falls, wherever the gentle dew distills, wherever the conscience speaks, wherever it applauds you for noble doing, wherever it reproaches you for evil doing, wherever it calls on you to cry, Shame! shame! on the fraudulent action, wherever it calls you to cry, Hero! hero! to the heroic man, there is the voice of God speaking in your conscience, there is the revelation of God uttering itself to you through nature or through yourself. The revelation is a universal revelation — as wide as the human race, as universal as the human conscience.

### **The Church's One Foundation**

*August Twenty-second*

This transforming power of a regnant, personal, indwelling Christ, this it is which must make the unity of the church of Christ. How many more years shall we have to read our New Testament before we light on the words, often repeated there, "One *in* Christ Jesus"? . . . The united church of Christ cannot be wrought by a hierarchy, and it cannot be wrought by a creed. It is to be wrought by life. We shall yet be one; nay, we dare say are one, in our common experience and in our common allegiance. . . . When we begin to speak of creeds and doctrines we divide, but when we come into that realm of experience out of which all creeds and doc-

trines have grown, we are one in our faith, one in our personal experience, one in Christ Jesus. Paul puts the order of unity thus: "One Lord, one faith, one baptism." We never shall get the one common symbol of church life, whether it be creed or ritual, until we have got unity in our Christian experience, and worship one God of enduring and infinite love and mercy; and then we shall find it very easily. . . . It is in vain we hammer our creeds together until our hearts are one.

Coöperation in Christian activity is Paul's remedy for schism and sectarianism in the church of Christ.

### **The Church's One Foundation**

*August Twenty-third*

It is this indwelling power of a Christ transforming men and women, making them over again, brooding them with his own great forth-putting personality, — it is this which is the power of the church. . . . The church is the body of Christ, and Christ dwells in it. . . . I do not forget its imperfections, its coldnesses, its waywardnesses, its follies, and its faults. But, recognizing them all, I still appeal to you that are not in the church of Christ, and that have often, perhaps, cast your satire or your scorn upon it. Out of what workshops come there greater moral forces to-day than out of the churches of Christ, as they are in the United States? Blot them out of existence to-day; make every pulpit dumb, make silent every worshiping sound going up to God; drape all the chimes with black, that they ring no sweet music to the ear on

Sabbath morning; lock every sanctuary door; and how long would you be able to generate the forces that can stay intemperance, Mormonism, ignorance, superstition, and vermicular and political corruption?

## **The Church's One Foundation**

*August Twenty-fourth*

Our Leader sat with His twelve at a table and bound them by a great oath in that hour of fellowship to be His followers, and we, too, gather at the table in a sacrament and oath of fellowship and of loyalty to Him.

As you individually and personally eat this bread and drink this wine, remember what Christ said: "Except a man eat my flesh and drink my blood, he hath no life in him." It is only as we take Christ into our own inner selves, as we make him bone of our bone, sinew of our sinew, flesh of our flesh, that we are truly his and he is truly ours. When Christ came to the tomb wherein Lazarus lay buried, and the stone was rolled away, he did not preach him a sermon about physiology, anatomy, and human life. He said, "Lazarus, come forth!" — breathed life into him; and, so inspired, Lazarus came out into the light again. As you take this symbol, take the living Christ himself — not the memory of him, not the hope of him, but, through the memory and through the hope, the sense of the personal, transforming Christ.

The soul has its food as well as the body; Christ is the soul's food. We are Christians as we grow into his likeness by growing in his fellowship and companionship. We feed on Christ when we live under the direct, personal influence of his spiritual presence.

## The Power of the Keys

*August Twenty-fifth*

Democracy rests on the fundamental truth that man as man — not royal man, nor aristocratic man, nor priestly man, nor Anglo-Saxon man, but man as man — was made in the image of God, and to man as man are given the keys of political, as of natural, dominion. Whenever, wherever, and howsoever this divine order is violated, the result is always disastrous, whether the imperial power which idleness, cowardice, or self-distrust substitutes for a brave acceptance of the responsibility of the keys be a Caesar in Rome, a Bourbon in France, or a boss in America.

The church of Christ may be said to represent the kingdom of heaven on earth, and the keys of this kingdom, the keys of the church of Christ, are given, not to the Pope or priesthood, Protestant or Papal, but to the entire Christian discipleship. The church is a Christian republic; and whenever the great body of disciples attempts to rid itself of the responsibility of the keys which God has laid upon it, and passes that responsibility over to a hierarchy, whatever its description, disaster and death ensue.

As the foundation of the Christian church is laid upon men's souls transformed by the transforming power of God, in vacillating Simons made into rock-like Peters by God's indwelling, so the authority in Christ's church is vested in the whole body of those thus transformed.

## The Power of the Keys

*August Twenty-sixth*

Love is Christ's creed, frankness his liturgy, and service his hierarchy. Christ puts the keys of government, of worship, and of life into the hands of his disciples, requires them to assume the responsibility and to find their way to government, to liturgy, and to life for themselves.

The kingdom of God, which is in nature, in the state and in the church, is most of all in the individual conscience and life. To each soul personally God gives the keys of his own destiny and bids him unlock life's closed doors; puts in his hands the rudder and bids him steer his bark; gives him the tools and bids him model his own character.

God help us all, in a humble but trusting and courageous spirit, to accept the sublime trust he has reposed in us, and to prove ourselves worthy of it by our loyalty to him who has bestowed it upon us and to that life of service to which by this trust he calls us!



## Salvation by Growth

*August Twenty-seventh*

You . . . cannot build a business without care and energy and force, and battle and struggle continually. You might as well expect the marble of the sculptor to grow a statue; you might as well expect the painter's canvas to grow to be a beautiful face with no touch of the painter's brush, with no exercise of the painter's skill, as to expect this child, this country, this man, to grow to perfection without toil, without labor.

If your child is already what you wish him to be, only you would like more of that in him, growth will take care of it. But if there is any evil, if there is childlike despotism in dominion over a younger sister, if there is greed in the dividing of the apple or the cake, if there is vanity over the new dress or the new shoes, if there is pride showing itself in childlike haughtiness — leave those alone and they will grow with his growth and strengthen with his strength until they come to manhood manifestations.

If you are what you want to be, you have only to wait for growth. But if there is in you a pride, a passion, a vanity, anything that in your inmost soul you abhor, growth will never change it. Growth will make an oak out of an acorn, but growth never will make a wheat field out of Canada thistles.

If men are living after the things of the flesh; if they are living according to worldly standards and according to fleshly appetites, no growth, no develop-

ment, will make them better; they will grow in grace only if the Spirit of God is given to them, if the Divine Spirit is dwelling in them.

## Salvation by Grace

*August Twenty-eighth*

All life is working out the gift of God; that is, the gift of character. Business — what do we go into business for? To make fortunes? Was man made for money? Life is to make men. The factory, the court-room, the polling-place, the market — they are all educators; and whether we will or not, we are learning in life's great school lessons of honor or dishonor, virtue or vice, truth or falsehood, character for good or character for evil. The mechanic holds the knife on the grindstone, and the knife says, "How I am polishing off this grindstone!" No! the grindstone is to put an edge on the knife. And all business of life is to put an edge on character, and temper into character. We learn our heroism by the battles of life. What are "means of grace"? The Bible is a means of grace; the church is a means of grace; the family is a means of grace; but also the world and the polling-booth — they are means either of grace or of disgrace.

Character is the end of life, and all that we live for is manhood and womanhood. We are to live, not that we may have things, but that He may make us better men and women; not that we may have liberty, but that out of our liberty there may come a better growth; not that we may have education, if by education we mean schools and books, but that

out of schools and books there may emerge a nobler manhood; not even that we may have religion, if by religion we mean creeds and rituals and churches and preachers; these are of use only as they make men more worthy to be called sons of God. Service is the universal duty; character is the sole standard of values.

## Salvation by Grace

*August Twenty-ninth*

God offers to raise us up above the power of sin, above the power of temptation, above the sordid nature of life, that we may walk in the elevation in which He walked. Do you want it? He offers to make us sit in heavenly places with Christ Jesus, not by and by, but now and here. Blessed are those that hunger and thirst after righteousness, for they shall be filled. Do you so hunger? The dove waits, and the voice, and it does but need the baptism of consecration and the dove would alight on your head and on mine, and the voice would come out of the now silent heaven and speak to us as it spoke to him of olden time, "You are my beloved son." But we bid the dove to wait and the voice to be still till we have grown a little older and gone a little farther. As one touched by some sorceress hand and turned from prince to brute waits for the hour of deliverance and restoration, so we live our sensual and animal, or half-sensual and half-animal, lives, while He that would redeem us, would lift the world off, would touch with his divine wand our nature, waits our permission and consent.

## The Secret of Character

*August Thirtieth*

The hope of America, your hope, my hope, is not in inheritance. . . . It is not in strong government, in politics, or in family, or in vigorous self-will. It is not in public schools, unless the public school learns how to educate the conscience as well as the intellect. It is in God who may use all these, and through all these may speak to the souls of His children.

Character is not due to inheritance, will-power, culture: it is due to the life of God, wrought by His peace in the soul of man. Born, not of blood-inheritance; not of the will of the flesh-government; not of the will of man-education; but of the God who is brooding the race, of the God who has come into life in Christ, of the God who stands at the door of your heart and your life, saying: "Let me come into you and make you a child of God."

## A Power unto Salvation

*August Thirty-first*

"For thine is the kingdom, and the power, and the glory, forever." — Matt. vi. 13. "But ye shall receive power, after that the Holy Ghost is come upon you." — Acts i. 8. "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." — Romans i. 16.

What is peculiar about the Bible and the religion which the Bible represents is that the Book and the religion hold as in their hand a gift of power be-

stowed upon humanity. All the significance of the miracles of the Old Testament and the New Testament lies in this, that they are the verification, manifestation, exhibitions of a power more than human, witnesses to a help that lies beyond humanity, but which is extended to humanity. It is in this sense that we Christians hold strenuously to the doctrine that the religion of the Bible is a supernatural religion. It is a matter of small account whether man thinks this or that or the other miracle was wrought, but it is a matter of very great account whether he believes there is any hand stretched down from heaven to help man in his impotence, or any light streaming down from heaven to guide man in his darkness.

What is a miracle? Do I not believe in miracles? I believe they are going on all the time! What I object to is the narrowness which shuts miracles up between the covers of a Bible and puts them over into one principal epoch and one special time. What is a miracle? Not the manifestation of an extraordinary power — but an extraordinary manifestation of an ordinary power.

## **A Power unto Salvation**

*September First*

Take from the Old Testament history this thought, that God is using his power for his own children, and you take out the very foundation of that history, and leave nothing but a crumbling mass of disjointed and insignificant stones. The history of Israel is not the history of what the Jews did or Jewish great

men did, but of what a power not themselves was doing for them. . . . "Power belongeth unto thee, O God, but unto thee also belongeth mercy."

The teaching of the Gospel, then, is this: that we live, move, and have our being in a great reservoir of forces. We reach out our hand and lay hold on them, and make them serve us. We do this with material forces; we do it with moral and spiritual forces. We lay hold on them, and make them our own. We are strong by using a strength that is not our own.

### **What is the Bible?**

#### *September Second*

What God has given the human race in the Bible is not a substitute for thought, but something which will stimulate men to think.

The Bible yields its treasure only to him who digs for it as for a hid treasure; the promise of the Bible is only to him who seeks and knocks. No age can do this seeking, this knocking, for another.

It is a collection of the most spiritual utterances, of the most spiritual men, of the most spiritual race, of past time. You are to come to it as such a collection. It is as such that you are to study and take advantage of it — as such a record of spiritual experiences.

Have your own Bible, into which your life shall be woven, around which your spiritual associations shall cluster, and which shall become sacred to you,

not so much for the voice that spake to Abraham, to Moses, to David, to Isaiah, or Paul, so many centuries ago, but for the voice that has spoken to you — through Abraham, Moses, David, Isaiah, or Paul — in your own life-experience.

### **What is the Bible?**

#### *September Third*

Familiarize yourself with the Bible. It is a coy acquaintance. It does not let every one into its heart, or disclose to the chance acquaintance the secret of its power. You must love it. If you are to love it you must acquaint yourself with it. You must take it with you into your experience. You must make it the man of your counsel in your perplexity; you must go to it for comfort in your sorrow; you must find in it inspiration when the deadening process of life has brought you earthward; you must seek in it those experiences for which your own heart and soul hunger. You must let it write itself across your heart. So, and only so, can you make this Bible a useful, life-giving book to you.

There never was a book that has produced the effect in the world that the Bible has produced—never; never a book that has carried the comfort that has carried to the sorrowing one, the inspiration that has carried to the downcast one, uplifting those that were fallen under the power of temptation and sin, or a power to give power to those that were paralyzed, to open the ears of those deaf to spiritual truth. And it still has power.

## What is the Bible?

*September Fourth*

The truths that lie behind the book, they make the Bible. Such truths as these: that man is immortal — not that he is going to live a thousand or a hundred thousand years after death, but that he has in him a spirit that death cannot and does not touch; that he is under other laws than those that are physical, that he is under the great moral laws of right and wrong; that there is a God who knows, thinks, feels, loves; and that there is a helping hand reached down out of heaven to lay hold of and to give help to every struggling man seeking, working, praying, wrestling toward a nobler manhood; an immortal spirit, a personal God, a forgiveness of sins: — that is the Bible.

In the Bible you come into association and fellowship with men who are living in the spiritual realm; you come in contact with men who are struggling, not for art, not for wealth, not for culture, not for refinement, but for walking with God. They blunder; they do not know; they have dim visions, oftentimes, of God, — they see him as that blind man saw the trees as men walking. Their notion is intermingled with the notion of their time; but in it all, throughout it all, inspiring it all, is that hunger and thirst after righteousness that shall be filled.

That is what the Bible is given for. To show men they have gone wrong — that is reproof; to show them how to get right — that is correction; to in-



struct them in the path of right-going — that is instruction in righteousness. It is given to make men and women.

## What is the Bible?

*September Fifth*

Behind the truth and behind the experience you are to look for something still more than either, — you are to look for God himself. For it is the fundamental teaching of the Bible, that which underlies it all, that God dwells, not in the clouds above, nor in the sea beneath, nor in the earth we tread on, but in the hearts of men; that his voice is heard, not in the thunder of the heavens, not in the earthquake, not in the tornado, but in the still, small voice that ever calls to duty, to fidelity, and to love. Back of all Bible truth is the human experience of the Divine. Back of all human experience of the Divine is the God that inspires, irradiates, and creates it. . . . At last to show himself in Jesus Christ our Lord, the only perfect Life, the only perfect Teacher, the only perfect manifestation of God, in either word or deed. He that did speak in fragmentary forms and utterances through the prophets hath spoken in these last days by his Son. Christ in the Bible makes the Bible sacred.

The message of the Bible is above all things this: That there is a God; that God is justice, and that God is love, and that because He is justice and love, therefore He demands justice and love of His children.

## The Spiritual Nature

*September Sixth*

You may wish for wealth, and stay poor. You may wish for reputation, and be dishonored. You may wish for knowledge, and yet be shut up to a life of relative ignorance. You may wish for influence, and yet be so hedged about that all your life shall seem to be spent in vain. But the soul that longs for a stronger conscience, a clearer faith, a more eager and joyous hope, a diviner reverence, shall not go unsatisfied. This is the one hunger to which God promises ever and always enough: "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

He who is mastered by a passion for righteousness has in himself the spring of perpetual youth.

Blessed are those whose dominating desire is for divineness of character in themselves and in their fellows, for this desire is certain to be satisfied; it is the supremest desire, and therefore its satisfaction gives the supremest happiness; and it is an eternal desire, which is ever bringing satisfaction and never brings satiety.

## The Spiritual Nature

*September Seventh*

I pray God that you present yourselves, spirit, soul, body, blameless before the throne of his grace. Blameless in body, with no wart upon it of intemperance or sensual self-indulgence; blameless in soul,

with no ignorant superstition degrading it, with no social coldness, no disfellowship of humanity, no idleness shackling the hands that should have been busy in service; blameless in spirit, — what do I mean by that? I pray God that you may have a reverence that shall always show something higher and grander and nobler and diviner than the eye has ever shown you, and shall always make you bow before it and follow after it. I pray that God may give you a hope that shall summon you to a nobler and diviner life than can be interpreted by anything the eye has ever seen or the ear has ever heard. I pray God that he may give you a conscience that shall hold you rigorously and undeviatingly in the path of rectitude, not turning to the right hand nor the left under beckoning enticement or under threatening pressure and menace. I pray God that he may give you a love so large, so catholic, and so inspired by him that no wrong shall weary its patience, no iniquity shall blur or hinder its sympathy, no sorrow shall fail to touch its pity: for this makes manhood and womanhood. Not what we know: ignorance does not defile us. Not what we have done: doing does not make us. But what in the higher developments of our soul, what in our reverence, in our hope, in our faith, in our love, we *are*, — that really makes us.

### **Does God's Mercy Endure Forever?**

*September Eighth*

The most awful truth of life, to me, is the truth of liberty, the truth of individual responsibility, the

truth that every man is, in a true sense, the final arbiter of his own destiny. What God can do I know not, but if I read aright either the word which he has written in the Book, or the word which he is writing in life, God will not interfere with the liberty of the human will. He will influence, he will entreat, he will teach, he will guide, he will persuade, but he will not coerce. The only service he will take is the service of willing children, voluntarily offered. The service of the galley-slave, chained to the oar, he will have none of. You can, if you will, shut out the Almighty love and mercy of God from your heart. You can close the shutters, draw down the curtains and exclude the sunlight. It will still shine on, but not for you. God's mercy endures forever, but whether God's mercy will accomplish your cure, redeem you, bring you to the knowledge and the love of himself, that must depend at last upon whether you will accept or whether you will reject it.

### **Does God's Mercy Endure Forever?**

*September Ninth*

Life is a school, humanity is in its tutelage, and God is the Teacher.

The very hardnesses of life, the very apparent cruelties of life, are the kindnesses of a God who through severity and gentleness is working out the world's redemption.

God puts us, his children, into life, binds heavy burdens on our backs, gives us hard tasks, allows us

to know the experiences of pain and of heartache: for thus he makes us strong. He brings us into the circle and bids us wrestle with an opponent who sometimes throws us and whom it is hard for us to throw, but in the wrestling our muscles grow strong and our nerves tense and our courage high, and out of the battle comes forth the hero. But the end of it all is not law, nor justice, nor punishment, but mercy, redemption, education.

God's mercy endures forever, because it is the nature of God and of God's government and of God's punishments to achieve cure, healing, health, for humanity.

God's mercy endures forever, because God is Love.

### **His Mercy Endureth Forever**

*September Tenth*

The merciful man is in spirit like the merciful God: his mercy endureth forever. The passion to cure sin abounds in him and overflows in him like the enthusiastic physician's passion to cure disease. The greater the disease, the greater the interest in conquering it; the greater the sin, the greater the interest in overcoming it. Punishment is to the merciful man only a means for cure, as amputation of the diseased limb is only a means for saving threatened life.

He who possesses this passion for redemption, this curative enthusiasm, this eager longing to be a physician for the spiritual life in the exercise of forgiving

kindness, receives forgiving kindness. In curing others he cures himself. As no man can teach the truth sincerely and not understand the truth better because he teaches it, so no man can give himself to the work of purifying others without in the very process purifying himself. He cannot go into the slums for the purpose of inspiring men and women with an ambition for cleanliness of body, purity of soul, temperance, kindness, unaffected piety, without himself gaining a clearer understanding of and a greater desire for cleanliness, purity, temperance, kindness, and unaffected piety in his own life. The way to save one's soul is to endeavor to save the souls of others. The redeemer becomes himself redeemed.

Nature, that is, God, implants in man himself the help-giving powers that remove disease; and, in addition, stores the world full of remedies also, so that specifics may be found for almost every disease to which flesh is heir. The laws of healing are wrought into the physical realm; they are a part of the divine economy; and shall we think that he who helps the man to a new skin and to a new bone cares nothing for his moral nature, and will not help him when he has fallen into sin?

## **The Fundamental Faiths of the Ministry**

*September Eleventh*

Perception of God means more than a perception of the good; faith in God means more than belief in justice and mercy. It means belief in a just and merciful Person.

God has come into life and filled one human life full of himself that he may fill all human lives full of himself, and in doing this he has brought the world deliverance from its sins, and transformed its sorrows into sources of a joy deeper than any sorrowless joy.

Rest, power, contentment, peace, joy, — these are some of the elements in that life which he declares that he has come to give to mankind.

All religions recognize the obligations of man toward God; what is distinctive about the Christian religion is that it recognizes the obligations of God toward man.

We are not to climb up to God, — he has come down to us, and takes us into his strong arms as a father takes his child: all that we need to do is to accept the forgiveness that he freely offers, and live joyously the life with which he inspires us.

## **The Ministry of Jesus Christ**

*September Twelfth*

To understand Christ's principles, to appreciate Christ's spirit, and then to apply those principles and exemplify that spirit in our own life — this is to follow Christ.

The spirit of Christ carried into life will make it harmonious, hopeful, joyous, divine.

We are here to serve one another, to lift men up, to comfort, to console, to illumine, to instruct, to re-

deem; not to be ministered unto, but to minister. What is the secret of happiness? That question he answers in the Sermon on the Mount. Character is the secret of happiness. Blessed are the poor in spirit, the meek, the merciful, the pure in heart, the peacemakers. Not what we have but what we are determines our happiness. What is the secret of character? How shall I possess a holiness (or wholeness or healthfulness) that will make me blessed? That question he answers in the sermon on the bread of life. The secret is communion with God, fellowship with him, feeding upon him, making him the substance of our life, the nourishment of our soul. What is the destiny of man, the issue of life, the outcome of this great drama of history of which we are a part? That he answers in his Discourse on the Last Day. It is the revelation of God, such a revelation that the deaf will hear, the blind will see, the dull will recognize.

## **The Ministry of Jesus Christ**

*September Thirteenth*

A man who cannot think of anything better to do with things than to fill his house with them, and then build another house and fill that with them, and then a third house and fill that with them, Jesus calls a fool. And there are a great many such fools in America. He put this truth again explicitly in a question which it will be well for Americans to ponder: "What is a man profited, if he shall gain the whole world, and lose his own life?" The world



is made for life, and if a man exchanges his life for the world, what does he gain? Yet there is many a man who does exactly this. He can purchase pictures in France or Germany or England, and pay what prices he will, but he has no eyes for art. He can buy libraries, and with them make beautiful wall-paper for his rooms, but the only books he cares for are the ledger and the day-book. He has money which will enable him to put all the luxuries of all the markets on his table, and a digestion which forbids him to eat any of them. He has lost his life in gaining things. In our American world are many such men.

Whatever I can use to make myself, my family, my world wiser, better, happier, I will enjoy; and what I cannot so use I will prohibit to myself. This was the method which Christ urged alike by his precept and example.

## **The Ministry of Jesus Christ**

*September Fourteenth*

Christianity is medicinal. Christianity offers to help men to be better men; and Christ has told us how we are to accomplish that for our fellow men. "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Not by wrath, not primarily

nor chiefly by pain and penalty, but by love and service and self-sacrifice, is the world to be made right. The penologists are beginning themselves to accept this principle, and to recognize that we need in our country, not a system of justice which will give to every offense its proper proportion of suffering, but a system of mercy which will give to every man who has been thrust into wrong-doing by circumstances, or who has walked into wrong-doing with open eyes and willing feet, an inspiration to return to virtue.

These three things Christ has come to do; I do not say that he does not do more; but at least these three things he has come to do. He has come to show us what manhood is; he has come to put in us the hope of attaining it; and he has come to give us help in accomplishing that hope.

## **The Ministry of Jesus Christ**

*September Fifteenth*

The Christianity which Jesus Christ taught and which Jesus Christ exemplified by his life is not a negative religion. The Sermon on the Mount, which is at once analogous and antithetical to the Ten Commandments, contains very few prohibitions. Its spirit is a spirit of life, not of restraint; of inspiration, not of prohibition. Its commands are affirmative. They are more than that; they furnish an ideal, and they summon us to realize that ideal in our lives. They are prophecies and promises. This is very clearly brought out in the sen-

tence: "Ye therefore shall be perfect, as your heavenly Father is perfect." The specific commands of Jesus Christ are simply steps which we are to take toward a realization of this divine life in our lives, this divine ideal in our characters.

We will look to the teachings of Jesus of Nazareth to learn what are the laws of life, and to his character for the model or type of noble living, and to him for the inspiration to life, the inspiration to hope for ourselves and for the world, for faith in ourselves and in God.

"This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

## **The Ministry of Jesus Christ**

*September Sixteenth*

Jesus Christ taught that God, who is his Father, is also our Father. When his disciples asked him, How shall we come to God? he replied in substance, Tell him the things you want. You are hungry, ask him for bread; in perplexity, ask him to guide you; in temptation, ask him to make you strong, that you may put the temptation under foot; you have fallen, ask him to lift you up and put you on your feet again. He will listen to you, for he cares for you. Not even a sparrow falls to the ground and he does not know it; and you are worth a great deal more to him than sparrows. Ask your father-heart: Will you not give good gifts to your children? and do you

not think that He will give good gifts to you? Do not be afraid of him; he is not one to be afraid of. Have you done wrong? Still do not be afraid of him. Have you sinned against him? Still do not be afraid of him. Have you sinned against him times and ways without number, so that you are no more worthy to be called his son? Still do not be afraid of him. . . . This is the summary of Christ's teaching concerning God: The Infinite and Eternal Energy from which all things proceed is a loving Person, a Father who cares for his children; we can know him; we can talk with him; we can get answers from him; we can come into fellowship with him; we can live in the kind of unity with him that a husband lives with a wife, or a friend with a friend.

## **The Ministry of Jesus Christ**

*September Seventeenth*

“When thou prayest,” he said to his disciples, “enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret.” His closet was sometimes the wild eastern shore of the Sea of Galilee, sometimes a recess high up among the hills, sometimes a garden in the environs of Jerusalem. Eager as he was to help men, thronged as he was by men eager for his help, with a work too large to be accomplished in a lifetime, and a life too short for anything but the merest beginning of that work, yet he never was so busy that he could not get away from men for hours whose occupation is hidden from our vision, and can be interpreted only by our

experience. How intimate was his companionship with his Father in those hours, how far back into the ages which preceded his birth that companionship may have reached, it is not for us to know. But this we may surely know, — that we who are trying to do Christ's work in Christ's way, whose aspiration it is to emulate his industry, his freedom, his spontaneity, his reality, his courage, his self-control, his conscientiousness, his piety, and his hopefulness, must have our hours of solitude that are also hours of most intimate companionship, our hours of silence and repose, given not to study, not even to petition, but to that communion which can neither be analyzed nor described, hours when perhaps our only prayer is, Speak, Lord, for thy servant is listening, and perhaps the only answer we hear is, Be still and know that I am God.

## **The Ministry of Jesus Christ**

*September Eighteenth*

The ancient Hebrews called themselves a peculiar people. One of their peculiarities was that they looked forward, not backward, for their Golden Age. They believed that a time was coming when poverty would be abolished, when property would be so equally distributed that every man could sit under his own vine and fig tree, when education would be universal so that no man would need to teach his neighbor, when despotism would cease because the laws of God would be accepted by mankind and just law would need no other enforcement than the sanc-

tions of religion, when wars would end and the implements of war would be converted into instruments of industry, when family dissensions would cease and the hearts of the fathers would be turned to the children and the hearts of the children would be turned to the fathers.

The theme of Jesus' ministry was this kingdom of God. In his first published sermon, delivered in the synagogue at Nazareth, he read one of the ancient prophecies of this Golden Age, and told the congregation he had come to fulfil it.

In the fulfilment of that mission Jesus never set aside the social teachings of the prophets or substituted for their glad tidings of a Golden Age any other. On the contrary, he emphasized their social teachings. They had denounced injustice and inhumanity and repeatedly declared that no forms or ceremonies could take the place of doing justly and loving mercy. Jesus denounced injustice and inhumanity with even greater vigor, and reaffirmed the truth that righteousness and mercy are greater than temple services. And he taught his disciples to pray, "Thy kingdom come; Thy will be done; *on earth* as it is in heaven."

## The Function of the Ministry

*September Nineteenth*

The Church is to be measured, not by the institutions it sustains, but by the inspiration it imparts. . . . The function of the minister is not to tell men how

they ought to vote in the immediate issue before the community. His function is to inspire in his congregation the faith that God is in his world working out his kingdom, and the purpose to work with him to that end. It is to lift men above the issues of the hour to the eternal issues; above the party conflicts of the hour to the eternal conflict between truth and error, light and darkness, humanity and injustice, selfishness and generosity, good and evil, in which all temporary conflicts are but episodes. It is to cause them to consider the effect of their action, not upon their own personal interests, nor upon those of their party, but upon the kingdom of God. If the minister, strong in that perception of God which constitutes the essence of religion, perceives him in public affairs, and causes his congregation to look there for him also, he may contribute nothing directly to the solution of tariff, or currency, or colonial questions, on which the nation is to vote; but he will do what is far more important, — he will promote that spirit of divine justice which clarifies the mind from the disturbing influences of pride and passion, and that long look ahead which is the best guide for the action of each day. . . . The minister . . . can, if he will, so speak as to send men back to the polls with a higher conscience, a greater regard for purity, a greater purpose to serve their country well.

The secret of all individual life is acquaintance with God, and the supreme source of acquaintance with God is Jesus Christ.

## The Individual Message of the Ministry

*September Twentieth*

If every white preacher would preach to inspire white men to take up the white men's burden, and every negro preacher to inspire negro men to bear bravely their black men's burden, and every preacher to employers would speak of the duties of employers to the employed, and every preacher to workingmen of the duties of workingmen to their employers, the race problem and the labor problem would be much nearer their solution than they are to-day. Class preaching can have but one effect, — to intensify class prejudice and widen the gulf between the classes; and class preaching, by which I mean preaching to one class on the sins and the duties of another class, is unfortunately very common in America. . . . The power of the sermon must be the power of a personal relation; the counsel of a personal friend to personal friends; the revelation of God by a soul full of his Spirit to a congregation who need him.

The value of the sermon lies in its power to impart life to the congregation.

So live that your own life will be a message of glad tidings; so live as to make your life a witness that it is possible for man to possess the spirit and practice the precepts of our Master; so live that your life will say to your congregation what Paul said to the Corinthian Christians, "Be ye followers of me, even as I also am of Christ."



## The Individual Message of the Ministry

*September Twenty-first*

The opportunity to have some share in promoting the unity of Christendom, not by an organic union of all churches in one church, but by the coöperation of all churches in the teaching of Christian truth and the inspiration of Christian life, constituted a strong appeal to me.

I believe that if a pastor desires his church to be a working church his first aim must be to inspire it with a spiritual ambition, . . . to inspire directly the conscience, the reverence, the faith, the hope, the love, of the hearers.

The minister who simply expounds the truth does not understand his mission. His mission is so to use truth that men shall be made free; that men shall be made holy. His ministry is, therefore, to be determined by fruits in the life. That is the best sermon, not which is a great pulpit effort, but which is helpful. If, young men, you have preached a sermon and some one comes up to you and says that was a great pulpit effort, hide your head in shame and go home and never write another like it. But if some one comes to you, with a little quaver in the voice and a little moisture in the eye, and says, "Thank you; you have helped me this morning," thank God and go home and try to write another like it. That is the end of preaching, — to use theology to help life. The test of the sermon is its fruitfulness in life.

## The Individual Message of the Ministry

*September Twenty-second*

His [the preacher's] object is to bring the individual soul into communion with the living God, and so inspire in him a life of loyalty to God, and to do this by inspiring in the individual such a perception of the Infinite, manifested in Jesus Christ, as will awaken in him the desire, and form within him the purpose, to lead a Christlike life and attain a Christlike character. . . . No one can be a good preacher without godliness, because it is the function of the preacher to give men acquaintance with God. . . . His inspiration is always the love of God, and of men as the children of God, and a hope in him as the Redeemer of the world.

Men come to church for religion: that is, for life. To be more specific, they come for the fruit of the Spirit: for love, joy, peace, long-suffering, gentleness, serviceableness, fidelity, meekness, self-control. When they get only theology, that is, only what philosophers have thought about this fruit of the Spirit, and the cause which produces it, and the methods of its development, and the consequences of lacking it, they go away dissatisfied. To-morrow morning the reader will go down to breakfast and will expect his rolls and coffee; if instead of rolls and coffee his wife should read him a lecture on hygiene, he would go away dissatisfied; and if that should happen often, he would go somewhere else for breakfast. It is quite important that the housewife should under-

stand the principles of hygiene in order that she may know how to prepare breakfast; but what we want is breakfast, not a lecture on hygiene. So what men and women go to church for is religion, not a lecture about religion; and when they go to church and get, not religion, but a philosophy about religion, they stop going. It is not strange.

## **The Social Message of the Ministry**

*September Twenty-third*

The minister, if he follows his Master, accepts his Master's commission, and endeavors to carry on toward its completion his Master's mission, is not merely to be a preacher of glad tidings to individuals. He is not merely to be an evangelist to solitary pilgrims, bidding them flee from the City of Destruction. He is to be the herald of a new social order; he is to aim at nothing less than making a celestial city out of the City of Destruction; he is to be the inbringer and the upbuilder of a new earth wherein dwells righteousness. . . . The function of the Christian ministry is not merely to make individuals luminous by inspiring in them the life of Christ; it is not merely to make the Church luminous by gathering into it the Christian light-bearers; it is to make the nation a light-bearer to all the nations of the world.

The minister should regard it as a chief ministerial function to discover the unused resources in his church and inspire them to Christ-like service. There is latent power enough in the churches to transform the

community if that power were awakened by a spirit of passionate loyalty and directed in channels of beneficent activity.

## **The Christian Ministry**

*September Twenty-fourth*

A religion which did not teach us how to live on earth would have small claims upon our respect when it claimed to teach us how to prepare for heaven. A teacher who cannot tell his boys how to get along with each other in their school is not the man to prepare them to get along with each other as men. Christianity is not merely individual; it is organic. The teacher of Christianity who does not discover laws of social life in the Bible has studied it to very little purpose. The teacher who does not teach those laws does not follow the example of either the Old Testament prophets, the New Testament apostles, or the divine Master of both.

To whom else shall the people look for instruction in the moral principles of a true social order if not to the ministry? . . . The real formers of public opinion are the teachers and the preachers, the schools and the churches. . . . If they . . . will devote themselves to the spiritual study of the Bible and of life, — that book which is always being written and is never finished, — they can be leaders of the leaders. They can lay the foundations on which other men shall rear the superstructure. They speak, or can speak, to all classes in the community, for they belong to none. . . . The Church and ministry, then, must be

competent to give instruction in the moral laws which govern social and industrial life, — the organized life of humanity. The age requires this instruction; the people desire it; the religious teachers should give it.

## **The Christian Ministry**

*September Twenty-fifth*

No man is a Christian minister, whatever his ecclesiastical ordination, and however sound his theological orthodoxy, unless he possesses the spirit of sobriety, which puts the inner life above outward possessions, and measures all things by their spiritual values; unless he possesses the spirit of righteousness, which counts life an opportunity for service, and no life well spent which is not spent for others; unless he possesses the spirit of godliness, which knows the living God as a Companion, a Friend, a Helper and Saviour; unless he possesses the spirit of hopefulness for himself and for his fellow men, which enkindles for them and in them an exhaustless and expectant aspiration.

Whenever a minister forgets this splendid message of pardon, peace, and power based on faith in Jesus Christ as God manifest in the flesh, whenever for this message he substitutes literary lectures, critical essays, sociological disquisitions, theological controversies, or even ethical interpretations of the universal conscience, whenever, in other words, he ceases to be a Christian preacher and becomes a lyceum or seminary lecturer, he divests himself of

that which in all ages of the world has been the power of the Christian ministry, and will be its power so long as men have sins to be forgiven, temptations to conquer, and sorrows to be assuaged.

## *The Minister as Priest*

*September Twenty-sixth*

The Lord's Supper is a memorial service. "This do in remembrance of me," is a request rather than a command. Christ wished to be remembered. One thing and only one does he ask us to do for himself; he says, Do not forget me. And that you do not forget me, now and again meet together and take this bread and this wine in memory of me. The one thing that we can do for Christ that is not for the service of some one else is our participation in the Lord's Supper.

But the Lord's Supper is something more than a memorial. It is an occasion wherein we may especially feel, if we will, the companionship of our Lord.

Our whole attention is concentrated on companionship with our Master and our Friend. We come to this service in a receptive mood of mind. Our thoughts are directed not to what we should do, or what we should think, or what we are, they are not even directed to what we need; they are directed away from ourselves altogether to Another. . . . It is a Communion, in which we are brought close to one another because we are brought close to him.

## The Church

*September Twenty-seventh*

A church has no moral right to be behind the times.

The church never fulfils its highest and noblest function except when its priests bear the ark of God in advance of humanity, and pioneer the way, that civilization, with all its accompaniments of liberty, education, and personal comfort, may follow. In every good word and work, in everything which tends to ameliorate the condition or improve the character of mankind, in every movement to enlarge the sphere or deepen the current of education, to give industry a larger play and a better reward, to promote temperance, cleanliness, health, happiness, good government, in village, county, state, or nation, the preacher, the teacher, the Christian, in a word, the church, should be in the front rank, leading the way, inspiring courage, inciting hope, strengthening purpose, elevating and clarifying faith, fearless of obstacles, confident in God, assured of victory.

If the church is in the midst of a commercial community threatened by the vices of commercialism, its message is to be Christ and *him crucified*; Christ the incarnation of service and sacrifice. This ought to be the message, and, thank God, more and more this is our message in our Christian pulpits. Not a doctrine of atonement; the world will never be served by a doctrine, new or old; it will never be set right by a theory, right or wrong. A Person — a living Person, a loving, serving, sacrificing Person,

a Person who has shown his power of love by all that he has suffered and all that he has done for humanity: this is the meaning of our ministry.

## The Church

*September Twenty-eighth*

The power of the pulpit depends on the life of the preacher; on the intensity and reality of his faith; on the vitality of his spiritual experience. This is the secret of pulpit power. Only as he travails in soul for the souls of his congregation can he preach any doctrine of atonement with effectiveness; only as he is himself a new creature in Christ Jesus can he preach regeneration; only as he loves the Bible can he commend it; only as he abhors sin in himself can he rebuke it in others; only as he is a man of prayer can he develop the spirit of prayer in his people; only as he lives Christ can he preach Christ.

We shall yet come in the Church of Christ to the conclusion that no man can be allowed to lead the worship of God through the medium of music who is not himself devout. It is as incongruous that an undevout choir-master should lead the worship of God as that an undevout minister should lead it. And yet in many of our city churches the only question asked respecting singer or organist is, Can she sing? Can he play? As a consequence we do not get music that is a vehicle for the carriage of a spiritual life. How can we, when there is no spiritual life in the singer to be conveyed? We get perhaps a good essay at one end of the church, and a musical per-



formance at the other. That is not worship; and it is not religion. "Thou shalt not take the name of the Lord thy God in vain." I sometimes think that there is no place where that command is more violated than in some Christian churches.

## The Power of the Church

*September Twenty-ninth*

The church exists that it may make holy men and holy women; and, if it fails in this, nothing it can do, no creed to which it can subscribe, no ritual which it can utter, no cathedral which it can construct, no benevolences in which it can engage, count for anything. . . . The development of the individual character is the end of all organization.

A church is not a Christian church that is not a missionary church. . . . It is not a Christian church unless, coming to the sanctuary and getting through the church a larger vision of God, a larger life of him, a better sense of his love and more of his spirit, it goes forth to carry it to those who need that life and that love, as Christ came forth from God, and as through the eternities God has been coming forth from himself.

As faith in the Fatherhood of God and the infinite mercies of Christ has deepened, the motive power of Christian missions has increased in the Christian churches. Love for Christ and pity for the Christless is the secret of that power.

## The Sabbath

*September Thirtieth*

This is what the Sabbath is given to us for. It is given to us that we may drop for a little while the questions which are perplexing us in the house, in the office, and in the market-place, and may come face to face with the larger, grander, diviner problem how to make men and women.

We can never learn how to rest *in* God on the Sabbath unless we have learned how to work *for* God throughout the week.

May this church, as it goes on in its work and its life, not count on the things perceived and human for its strength; not on social power, not on intellectual power, not on human muscularity of any kind: may it count on the power that is not ourselves, on the power of God, of Him who holds all the infinite resources of his being that he may pour them out into hungry, needy, weakened, impoverished souls, and fill them with himself.

## Christian Missions

*October First*

The motive power which the churches need for missionary work, both at home and abroad, is not a new dogmatism, nor an old one reenforced, about the uncertainties of the future, it is a profound spiritual sense of what the Apostle, with profound spiritual insight, calls "the exceeding sinfulness of sin;" it

is a burden of heart at the unutterable horror of the present hell of sensuality, cruelty, animalism, pride, ambition; the unutterable horror of a heart separated from its Father and petrified against all the sunny influences of his love; and a profound sense of the height, and depth, and length, and breadth of that love which passeth knowledge. A sense of it? Nay! a possession of it, until every faculty thrills with it, and every aspiration and ambition is uplifted by it, and every desire is enlarged and purified by it, and the soul can contain itself no longer, but must overflow from its very fullness, as the spring from the mountain side which can no longer contain its heaven-bestowed gift of life-giving water.

### **The Necessity of Progress**

*October Second*

The world has moved by successive stages to higher and higher conceptions of social and political morality.

The man is not a Christian until he has taken Christ as his standard and said to himself, "I will love, God helping me, as Christ loved."

If the church has no hand-grasp for the poor, if it sheds no light upon the unchurched, if it is not, in some form or other, by some activity or other, laying hold of the great populations that God has brought to our shores that we may lay hold of them, it is not the living church of God and of his Christ.

"Blessed," says the Psalmist, "is he that considereth the poor." The American poor are not

beggars. Real, spontaneous, friendly consideration is far more valuable and far more welcome than are unconsidered gifts of food, clothing, or money, whether given by individual impulse or by cold-blooded, official charity.

## *The Necessity of Progress*

*October Third*

It can hardly be doubted that the Church has laid more emphasis on accurate definitions of religion in its creeds than it has upon faith and hope and love. It has laid more emphasis on baptism and on the particular form of baptism than upon consecration of the life to the service of God in the service of his children. It has laid more emphasis on the Lord's Supper than on Christian fellowship. It has laid more emphasis on the Church organization and on membership in the Church than on the work which the Church was appointed to do.

It is often said that the Church is losing its power. If so, it is not religion which is losing its power, but the instruments of religion which are proving ineffective for the needs of the present age. If it would recover its power, it must lay more emphasis on consecration of life than on baptism, on Christian fellowship than on the Lord's Supper, on Christian service than on membership in the Christian Church.

Lamartine, poet, orator, statesman, wrote to a friend: "The one object of my life has been to bring men to God." If the Church would recover its

power, it must recover this as the one object of its existence. . . .

Never more than to-day do men need realities. Never more than to-day do they refuse to accept symbols which do not express realities. Children need their Father. The Church must either so employ its present symbols as to bring men to God or substitute for that purpose other and more efficient instruments.

## **Behold, I Make All Things New**

*October Fourth*

Christian disciples generally believe that God is the Father of whom every family in heaven and earth is named, and that Jesus Christ is the Light of the world.

But this faith the Church has not illustrated by its life.

It has been split up into a great variety of factions. . . . Our creeds have been framed, not to unite us, but to separate us; not to express what we do believe, but what we think our fellow-Christians ought to believe. Our liturgies have been framed, not merely to express our devotion, but to impose our devotional expression upon others. Creeds, rituals, symbols, have been made compulsory. True, we no longer use physical force to compel conformity. But we use moral force. Denominational barriers are not as high as they once were, but they still exist. The denominations no longer fight one another, but

only occasionally and hesitatingly do they coöperate with one another.

Our soldier boys have gone from all sorts of churches and from no churches at all. . . . They have been fighting together, rendering the same service, inspired by the same spirit. Coming back, they are not going to put the same emphasis on the denomination that we have put upon the denomination. . . . If we Christians want to bring the men and women outside our church into our brotherhood, we must make it a brotherhood. We must not exclude them because they do not like the symbols we like, are not baptized as we are baptized, do not use our prayers, do not accept our definitions.

“Behold, I make all things new.” One of the things which God is making new in our time is the spirit and work of the Church. He is showing us how we can make it a true brotherhood.

## Growth of the Kingdom of God

*October Fifth*

When we look back over the history of the world, we see that the death of Jesus Christ, which to the disciples seemed the end of all their hopes, was the birth of Christianity, that the destruction of Jerusalem, which to the Jews seemed the end of spiritual religion, was but the breaking of the alabaster box that the perfume of its contents might spread throughout the world, that the decline and fall of the Roman Empire, which seemed to the men of that time to be

the overthrow of civilization, was but the labor pains of a new and Christian civilization, that in our own country the Civil War, which at the time appeared to portend an enmity between the North and the South which could only be overcome after two or three generations, did in fact unite the North and the South in the bonds of a friendship founded on mutual respect greater than the nation had ever before known. Instructed by such a survey of the past it is not difficult for us to believe that the present great world cataclysm, when it has accomplished the divine purpose, will advance the world far on its road toward that kingdom of God which is righteousness, peace and joy in holiness of spirit.

## **A Power unto Salvation**

*October Sixth*

History is the interpreter of God's redeeming work, and what does history tell us? When Paul wrote to the Romans, "I am not ashamed of the glad tidings of Christ, for it is the power of God unto salvation," government was an absolute despotism; labor was wholly servile; the family was a commercial partnership which might be dissolved by either husband or wife at any time; there were no schools for the education of the people; and the pagan religion did not even pretend to try to make men better,—it devoted itself to appeasing the wrath of angry gods or bribing the favor of corruptible ones. For nineteen centuries Christ has been majestically marching through the world, and wherever he has gone, gov-

ernments have ceased to be the Old World despotisms they once were; the shackles have dropped from the wrists of the slave; the commercial conception of marriage has disappeared, though relics of the ancient paganism from which the world is emerging still appear in too many of our States; the public school for the education of the people has been first planted by the Church and then taken up and carried on by the State; and religion has become an instrument for the making of men, and its ministers and priests are endeavoring to bring to the people a message that will make them happier, wiser, better, more worthy to be called Christ's men.

## *The Christian Life*

*October Seventh*

Life is a growth; but it is also a battle. And the battle is won only by the brave. A lazy wish for the kingdom of righteousness and peace and joy in holiness of spirit will accomplish nothing. Patient waiting will never vanquish Goliath; he will be conquered only by the youth who dares hazard everything in an encounter. It is for this reason that, in his list of the graces that go to make up a true character, Peter puts courage second: "Add to your faith virtue," that is, valor. It is for this reason that Christ so often declares it essential to discipleship. "And there went great multitudes with him: and he turned, and said unto them, Whosoever doth not bear his cross, and come after me, cannot be my disciple."



One man has to fight natural acquisitiveness in order to be benevolent; another man has to fight natural pride in order to be humble; another man has to fight natural irritability in order to be patient; another man has to fight natural vanity in order to be truly sympathetic, without being swayed and turned aside by every wind of doctrine and every passing opinion. Every man is a battlefield; and it is only by the battle the man is made — only thus. Life would not be worth living if there were no battles. For we could not be heroes if there were no strife. There is no way of getting courage except by having to face danger; no way of getting humility, except by making pride bow its head; no way of getting the power of a strong, resolute purpose, except by making approbateness the servant of conscience; no way of becoming truly loving, except by making selfishness bow its head to the yoke of righteousness. We win our victories by our battles and gain our characters by our conquests. This is the first battle for us to fight, . . . the battle for purity in our own hearts and our own lives.

## Whole-Hearted Consecration

*October Eighth*

He who . . . realizes that life is a battle and gives himself unreservedly to doing his bit will never be tempted to ask himself, "Is life worth living?" and will never complain to others or pity himself because his service is hard and its results are disappointing. He will not be perplexed because his companions in

the war are called to endure great self-sacrifices and go through great sorrows; and when one after another of these life comrades fall at his side he will still go forward, unterrified, unhalting, unhesitating. "I have nothing to fear," says one French soldier to his mother. "The worst that can happen to me is to be killed, and to die for a noble cause when one is young is a great blessing." Writes another to his parents, "One must live the present without thinking of the future. To be nearer danger and death is to be nearer God, and therefore why pity us? Put your trust in God! Everything happens according to His will, and it is ever for the best." . . . The remedy for the doubts, the perplexities, the disbeliefs of a troubled mind is a whole-hearted consecration to a great cause and a great Captain.

Life is the real test. And when a man deliberately gives up, in his devotion to the service of others, all that makes physical life worth living, and his experience culminates by an eager offer of life itself for such intangible values as honor, courage, love, he affords the best possible evidence that he possesses immortality. This evidence may not be convincing; but it is far more convincing than any of the tests which the Church has ever been able to contrive. He who makes this great renunciation thereby gives assurance that above all things which are seen and temporal he values the things which are unseen and eternal. To him who possesses the deathless life death may easily appear to be but an incident in that life.

## The Hope that is in Me

*October Ninth*

“Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.”  
(I. Peter, iii, 15.)

If I tried in some measure to define that hope to myself and to you, talking to you gathered here much as I might talk to an individual who came to me in my study, saying: Give me a reason for your hopefulness, I should say, first of all, that my hope is in a good God; in a Being who is, in some sense, at the center of the universe, ordering, directing and controlling it; in a good God, whom the longer I live the less I understand and the better I know; a good God, who will bring order out of chaos, and moral order out of moral chaos, who will bring, at the last, victory to the right. And because I have this hope in a good God at the center of the universe who orders and controls it, and who means to accomplish righteousness and will at the last accomplish righteousness, I am not discouraged by defeats. I can as little doubt the tendency of human life because of occasional lapses and defeats as I can doubt the course of a river because of the eddies along its bank, or as I can doubt the ultimate issue of spring by a snow flurry in May. My hope for the progress of the human race, or the progress of liberty, of education, of virtue — in one word, of all that goes up to make character, does not rest primarily in the progress achieved in the past; it does not rest primarily in my faith in men as men; it rests primarily in my faith

that there is a good God at the center of the universe who orders and directs life, who out of chaos will bring order, out of moral chaos will bring moral order, out of war will bring peace, out of confusion will bring accord — yea, out of sin will bring the victory of righteousness.

## **Help Thou Mine Unbelief**

*October Tenth*

When in the campaign before Vicksburg Grant called for volunteers for a forlorn hope service, nearly the whole regiment offered, and the question was who should have the privilege. When God calls on men and says: I want someone to suffer for me, someone to show the world how a son of God can bear suffering and obloquy, how he can carry himself when he is misrepresented and abused; how he can endure poverty; how he can live bereft of his wife and children; how many are there ready to enter his forlorn hope and show their faith in righteousness?

Faith . . . is simply reaching out a heart of sympathy and laying hold on the heart of God and receiving strength that God pours into the children whose souls are open to receive his help.

Faith in Christ is an appreciation of the quality that is in Christ, a sense of his worth, a desire to be like him, a resolute purpose to follow after him and attain something of the same heroism and grandeur of character that he possessed. Faith in God is a sense of the divine and a trust that there is an in-

finite pity and an eternal helpfulness in the Infinite and Eternal Energy from which all things proceed, and a looking to its poured-out sympathy and an open heart to receive it.

## Help Thou Mine Unbelief

*October Eleventh*

Finally, have faith in the testimony of others who have seen what you do not see and have known what you do not know. We do not all walk by sight. Believe in the good God because men have known Him, though you have not known Him. . . . Oh, how in other things we act on the slightest intimation of a witness, and in religion wait to examine and cross-examine! A policeman last week found a poor unconscious Italian, got him on his shoulder, ran twelve blocks through the sleet and snow, dropped him on the floor of a drug store, and called instantly for the medicine he wanted and poured it down his throat, and the drug clerk did not stop and say: "Are you a doctor? Have you a prescription? Where is your evidence?" but gave the medicine to him; and when the doctor came the poor Italian was sitting up, pale and trembling, but restored to life, because one man was willing to act on the counsel and judgment of another man. Last week a fire occurred in Cambridge, and a student was caught by the flames in the fourth story, and his fellow-students spread out a blanket and called out to him to jump. He could hardly see through the flames and smoke, but he sprang from the window sill, and was saved though

not uninjured, because he trusted in the word of others. I could go right through this congregation and could call up men and women I see before me and they would say to you: "I know there is a God; I have talked with Him; He has carried my burden; He has carried my sorrow; He has comforted me in it; He has carried my sin; He has taken it away; He has carried my iniquity; He has cleansed it away." Now, you do not know there is not a God. Act on the knowledge of others. If you cannot do anything else pray this prayer of the atheist: "O God, if there be a God, save my soul, if I have a soul." That is better than nothing. It is the cry of a man who wants help.

## **The Christian Belief**

*October Twelfth*

We believe that the Creator of the heavens and the earth stands in personal relation to every one of us, as a father to his child. We believe that his Son has come into the world, and has lived, and suffered, and died, and risen from the dead, that he may give us a new conception of God, and a new teaching of what humanity ought to be. We believe that the Spirit of God broods the hearts of the children of men, comforts them in their sorrow, illuminates them in their ignorance, leads them in their perplexity, lifts them out of their trouble and their downfall. We believe in the church of Christ as the body in which the Spirit of God dwells and through which it is manifested; in the communion of saints, the fellow-

ship that is deeper and broader and larger and richer than any communion of statehood or of country. We believe in a God who forgives sins, and cleanses the unclean, and purifies the impure, and strengthens the weak, and uplifts the fallen. We believe in this life as the mere precursor and opening to life, the mere bud that will blossom out into an unknown eternity. We believe in the resurrection of each individual soul. We believe in his continued personality. We believe, therefore, in the recognition of friends and the continuance of earthly friendships and loves beyond the grave.

## The New vs. the Old Theology

*October Thirteenth*

I think no longer of God as apart from nature or apart from life; He is Himself the indwelling force and activity. There are no forces; there is only one force — God. There are no laws; there is only one law — the will of God. There are no vital energies; there is only one Infinite and Eternal Energy from which all things proceed. There is no Great First Cause, father of a great variety of little and secondary causes; because there is one great underlying cause, a *causa causans* of everything in life. . . . I have come to think of creation, not as something which God did once, in six days or six thousand years or six myriads of years, but as a continuous process, and God Himself in the process. All days are creative days; all energies are creative energies. Every spring is a new creation. Every year, every hour He

divides the waters under the firmament from the waters above the firmament, and lifts the waters from the ocean and causes them to float in clouds above. Every spring He bids the earth bring forth its wealth and flower and blossom. . . . He is in all the processes of nature. If your soul leaves your body, your body crumbles to the dust and mixes in the common earth. If you could conceive the spirit of Almighty God withdrawing from all the natural operations of the universe, the universe would crumble to the dust and cease to be. No bird would longer sing; no flowers again would bloom; no fishes would swim in the sea; no ocean tides would sweep into the harbors or the bays; no sun would put forth its rays; no living man would beat with pulse of hope, or fear, or love. God is the spirit of the universe; imagine that spirit gone, and the universe would be dust and ashes.

### **The New vs. the Old Theology**

*October Fourteenth*

There are men and women in this congregation who can look back and remember the time when they said, with tripping tongue: "God is love," and scarce knew what it meant; but now after the years of experience, of comfort in sorrow, of counsel in perplexity, of deliverance in temptation, of recovery from sin — now they can scarce repeat the words "God is love" without the tears coming to their eyes, for love means more and God means more, and there has been in them a revealing and unveiling, a discovery of God.



What father would be content to rule his children by law and penalty? In the olden time the teacher ruled them by rod. What teacher would be content to do that to-day? The teacher to-day lives in the hearts of her pupils, and holds them by influences from within, not by force from without. The pastor lives in the hearts of his people and holds them by influences from within, not by penances attached to wrong-doing from without. God rules the human race by influences from within, not by edict and rod from without. God is in humanity as God is in nature. If you ask me what I mean by that, I answer: In humanity as the husband is in the wife and the wife in the husband; as the child is in the father and the father in the child; as the pastor is in the hearts of his people and the people are in the heart of the pastor. As man is in his fellow man, so or only so can I understand it — is God in men, and the laws are His own being working out beneficent results.

## **The New vs. the Old Theology**

*October Fifteenth*

As I look back along the years, I can see that my theology and my experience have changed. All the natural seems to me now most supernatural; creation a continuous process; special providence in every act of life; history as full of the presence of God now as it ever was; revelation, the discovery of God, still carried on as it was carried on in the ages past; law, God's own nature pushing itself out and working itself through the natures of His children;

forgiveness, the continual process of cleansing and setting free from sin; incarnation, the entrance through the open door of Christ into humanity, carried on and on, not to be completed until the whole human race is one with God; prayer, not a seeking that God shall do what I want, but a seeking that I may do what God wants, the conformity of my nature to God's nature; faith, not a belief that other men have seen God and testified to Him truly, but a perception myself of God in human life and in human experience; and religion, not a something apart from life to be found in churches and taken at last as a kind of torch through the dark door of death, but the life of God in the soul of man.

God has been always in human history; lifting off sin from men, cleansing men, purifying men, redeeming men, emancipating men, setting men free.

The world is full of the witnesses of God's presence, and we do not see them.

God is disclosing Himself to men only so fast as they are able to receive the disclosure.

## **Faith in a Universal Presence**

*October Sixteenth*

This is my faith. I believe in a Universal Presence, a Great Companion, a living Christ forever incarnate in the hearts and lives of his friends, living now in the world with mightier and wider influence and in more intimate communion and companion-

ship with his disciples than ever before, a living vine growing from a little seed planted nineteen centuries ago and since then spreading over the whole earth, whose fruits are a peace which troubles cannot disturb and a joy which pains cannot destroy. The seed of this faith was given to me many years ago by John's report of the last discourse of Jesus to his disciples. It has grown since with the growing experience of over half a century of Christian discipleship.

Faith in the life and character of Jesus Christ as a supreme example of a life worth living and a character worth having; faith in Jesus Christ as the supreme interpretation of a God to love and to obey; and faith in Jesus Christ as a giver of life by his presence and companionship with those that love him and desire to be like him:—Such is the last message of Jesus to his disciples, or rather, as much of that message as one of his disciples has learned in his life experience.

## Christ and a New Conception of God

*October Seventeenth*

Christ gave to the world a new conception of God, a new ideal of humanity, and the vision of a new social order. Because of him we this day:

Conceive of God not as a King to be feared, but as a Father to be trusted.

Of religion, not as a reverence of fear which drives us from God, but as a reverence of love which attracts us to him.

Of fellowship with God, not through temple sacrifice to appease his wrath, but through life-service rendered to his children.

Of punishment, whether human or divine, not to deter the wrong-doer through fear, but to cure the wrong-doer through discipline.

Of the divine government, not for the glory of the Sovereign, but for the benefit of the governed.

Of human governments, not as a rule exercised by the few over the many, but as a service rendered to the many by the few.

Of education, not to create an aristocracy of special culture, but to create a democracy of general intelligence.

### **A Godless Life is a Hopeless Life**

*October Eighteenth*

Godless is hopeless. If we let our Sundays become mere holidays, if we forget the message of God which our Bible conveys to us, if we think our church is a mere place in which to gather for lectures, if we lose worship out of our aggregate lives and worship out of our individual lives, if we cease to believe that there is a personal God and Father of us all who loves us and seeks our love, if we cease to seek that love and to live in personal relationship with him, if the school of philosophy which would take these faiths out of us has its way, and the tendency of thought which we sometimes see in America runs on to its completion, we shall have a government from which liberty will be gone, we shall have a society from which

brotherhood will be gone, we shall have an education from which all the noble ends and unifying purpose will be gone, we shall have individual lives from which all hope and comfort in time of sorrow and trouble will be gone. If that time were to come, then no longer, when you laid your beloved in the grave, could you look for a reunion; no longer, could you hope for a life beyond in which you might correct some of the mistakes, the errors and the follies of which you have been guilty here; no longer, when you struggled with temptations without and fears within that were too strong for you, could you lift clasped hands and seek help from a power not yourself to strengthen and make you rejoice. Godless is hopeless.

## **What is Religion?**

*October Nineteenth*

Religion is a life; theology is what we think about life.

Religion is nothing if it is not a rule of life and of the whole life; a man is not religious at all if he is not religious in every part of his nature, at all times, and in all relations of life.

Religion is not an opinion what kind of a thing conscience is; religion is not an opinion as to the basis of moral obligation; religion is obedience to conscience.

Religion is not an opinion about righteousness, it is the practice of righteousness.

A religious man is not a man who is learned in ethical philosophy, he is a man who counts righteousness above all expediences and all place and all ease and all comfort.

A religious nation is not a nation that has an established church, a settled ritual, an avowed creed; a religious nation is a nation that has in it the supremacy of conscience, and when the stress and trial come, asks, not what is expedient, not what is profitable, not what is pleasant, but what is right.

### **What is Religion?**

*October Twentieth*

Religion depends not on theories; it is the life of the conscience, it is obedience to the moral sense. Religion is the life of reverence. It is not a definition of God, it is not a theory about God, it is reverence toward God. Religion begins in babyhood, when the child is not old enough to understand even the conception of God. Children, obey your parents in the Lord, for this is right, says the apostle, this is your righteousness. Reverence begins with honor for father and mother, and it goes out into reverence for superior men and noble men.

And this reverence which begins with reverence of the child for its parents, and goes on with reverence to the idealized heroes of past history, reaches up to reverence to the Almighty and the Supreme. The evil of atheism is not that it is an opinion that there is no God — not that at all. Atheism says there is

nowhere in this universe any one wiser or greater or better than we are. That is the evil of atheism; it is concentrated self-conceit. It is irreverence; not a false philosophy of life. The evil of positivism is not in its philosophy. The positivism that says there is no God we can know anything about, we can only know one another, and can only worship our own idealized heroes of the past; the positivism that looks in the mirror and bows down and worships itself is another form of self-conceit, another form of irreverence.

### What is Religion?

*October Twenty-first*

Religion is the life of hope. It is not what the theologians call eschatology; it is not the theory of the future state; it is not belief in an immortality, a resurrection, a future heaven and a future hell; those beliefs may nourish religion or they may, as sometimes they have done, interfere with religion; but religion is not that — Religion is the life of hope. It is the spirit in man which leads him to say, I believe there is something better for the world than the world has yet come to, I believe there is something better for me than I have yet come to. It is the spirit which says, I am discontent with all that I have accomplished yet and all that I am as yet, but because I am discontent I will press on to something higher and better. It is the spirit which says:

“O for a man to arise in me  
That the man that I am may cease to be.”

It is the spirit which urges a man on to a higher and

nobler, a diviner, a more splendid manhood. It is not looking on the bright side of things, it is not shutting one's eyes to the dark side of things, it is believing that the world has something better in store for it, and that you and I have something better in store for us if we will press forward toward that ideal.

Religion is the life of love; most of all, of love. The life of pity for the unfortunate; that makes one, though he turns the tramp away from his door without a dime (as he sometimes ought to), not turn him away without sympathy, and perhaps expressed sympathy, in the poverty which he has brought upon himself. It is pity for the unfortunate not only, but for the sinful. It is the spirit which turns the prison into a penitentiary.

### **What is Religion?**

*October Twenty-second*

Deeds are more than words, and the best love shows itself in deeds; for love that is pity to the unfortunate, mercy to the sinful, affection in the home, is service to all men everywhere. . And this is religion — not what we think about life, but what it is in us; for this is to follow Christ. We admire him, we reverence him, we love him, not because he framed an eloquent ritual, not because he formulated a wonderful creed, not because he taught a new philosophy, but because, in the quietest, simplest, humblest most natural life, he never turned aside from the straight path of duty, either driven by fear or at



tracted by interest. He revered his Father, and walked in a humility that was never self-degradation; He lived as one that sees the invisible, and men knew it; He was radiant with hope in the darkest night of the world's civilization, and he loved as never man loved before or since. To hope, to see, to love, to obey, to revere, this is religion.

Inspire us all with this life; teach us to test and measure all things by this life; help us all to live this life which Thou hast interpreted to us by the life of Him who is the Son of God. For whose sake and in whose name we ask it. Amen.

## Service for Christ

*October Twenty-third*

To be religious is not to be a seer of visions and a dreamer of dreams. It is not to be a dweller on the Mount of Transfiguration. It is not to be rapt in sweet and serene meditation. It is to be yourself; and, being yourself, to take the nature which God has given you, and use it in his service by using it for your fellowmen. "He that hath my commandments, and keepeth them, he it is that loveth me." We all know the Twenty-third Psalm: The Lord is my Shepherd; I shall not want; and he that can sing it with glistening eyes counts himself religious. But the Twenty-fourth Psalm we do not know so well:

Who shall ascend into the hill of the Lord?  
Or who shall stand in his holy place?  
He that hath clean hands, and a pure heart;  
Who hath not lifted up his soul unto vanity,  
Nor sworn deceitfully.

But it is more difficult to live the Twenty-fourth Psalm than to sing the Twenty-third; and it is just as religious.

To love Christ, to revere Christ, to follow Christ, to make Christ the interpretation of the invisible and eternal — this is religion.

It is loneliness in work that makes work hard. The solitary worker is a sad worker. He who works with Christ is never solitary and never need be sad. Work then becomes a privilege and a joy.

No one truly follows Christ who does not desire to make disciples for Christ; who does not watch for opportunity to do so.

## Our Father

*October Twenty-fourth*

Christ was not a debater, but a witness-bearer. . . . He did not prove the existence of a God, but he said, "Our Father," and the hearts of men leaped up and answered to his words, because in the souls of men there is a perception of God, darkened though it be by an imperfect, an undeveloped, a sinful life. He saw that there were eyes that need to be opened, ears that need to be unstopped. So he told men what was the way to this life. "If any man will know of the doctrine, whether I speak of myself or whether my doctrine comes from God, let him do the will of my Father which is in heaven." "He that keepeth my commandments loveth me; he that keepeth my

commandments and loveth me, to him will I manifest myself."

If I am not sure whether God is or not, what shall I do? Assume as a hypothesis that Christ may be right: go to the Father whom you do not know, and get acquainted with him by going to him. Say, "Father."

## The Door of Opportunity

*October Twenty-fifth*

The function of the church . . . is primarily to make good men and good women.

In vain you reform your ritual, in vain you recast your creed, in vain you rectify your political platforms, in vain you reform your industrial organizations, in vain you pass the political power from one party to another party, like the shuttlecock between the battledores — in vain all this unless the men and women of the state, and of the church, are pure, true, good, honest. You cannot make a sound ship with rotten timber, and you cannot make a sound state with corrupt men. We abolish feudalism, we abolish slavery. Do it, and leave the old covetousness in the hearts of men who work and men who employ labor, and the old evil will appear in a new form, under free competition. Sweep one party out of power and put another party in power, and leave the old corruption in, and you will have a new ring in place of the old ring, and a new corruption in place of the old corruption; the blood poisoning will re-

main, and it does not make much difference what we call the microbe. Individual character is the essential thing. There is something more to be done than to reform municipal governments, to reform state governments, to adopt policies — it is to make good men and women.

Christ proceeded on the assumption that, if we can get rid of sin in the individual, we shall get rid of evil in the state; but if we leave the sin in the individual, all social reform will result only in a change in the form of social evil.

## **The Door of Opportunity**

*October Twenty-sixth*

Moses has told us how to make a good state.

“Moreover, thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: And let them judge the people at all seasons.”

We cannot do that unless we have the able men, who are men of truth, who fear God, who hate covetousness; we cannot do that unless the men who are to elect our officers are men of truth, men who fear God, men who hate covetousness.

Paul has told us what is the true solution of the industrial problem.

“Servants, obey in all things your masters, according to the flesh; not with eye-service, as men-pleasers,

but with singleness of heart, pleasing God; and whatsoever you do, do it heartily to the Lord, and not unto men. Masters, give unto your servants that which is just and equal, knowing that you also have a Master in heaven."

There is not an industrial problem that is not rooted in this; that does not depend on servants who are serving not with eye-service. You who are masters know that; you who are mistresses know that. You want clerks in your store and servants in your kitchen, who do not seek simply to satisfy your eye, and who require your watchful care, but who have a conscience that directs and a sense of responsibility to themselves and to their God. And, on the other hand, no servants, no employees, can ever secure their just and equal rights until employers come to recognize the other half of this prescription — Masters, give unto your servants — not that which is the least you can give, the least you can get the service rendered for, the least possible wage, but that which is just and equal. We must have just and noble men, and God-fearing men, for employers and for employed. Then the industrial problem is solved, and not before.

## **The Door of Opportunity**

*October Twenty-seventh*

This is what the ministry is for, and the church service. It is to breed such an atmosphere, to inspire such a spirit, that when men and women shall come into the church, before as yet the minister has

uttered a word, they shall begin to feel the change as one feels the change when he rises from the miasmatic valley to the mountain heights above. It is to make such an atmosphere in the church that those who have come in sorrowing shall find God wiping away the tears from their eyes, and those who have come in distraught and discouraged shall begin to lift up their heads, and let the light of heaven shine upon them, and those who have come in careless and indifferent, and thinking that the earth is nothing but a place for making money, shall begin to see that there is some nobler end and feel some diviner aspiration, and shall go forth; the tempted, the discouraged, the self-conceited, to get, the one comfort, and the other courage, and the other humility, from the life and the character and the spirit of the Christ, manifested in the aspirations and prayers and praises of His followers.

### **The Door of Opportunity**

*October Twenty-eighth*

The merchant is so to carry on his business that his clerks will be better men; the woman is so to carry on her household that the servants will be better women; the statesman is so to administer in politics that every utterance of his shall appeal to the higher sentiment; the journalist is not to forget individual men and women in his journalism, and is to use the newspaper to lift men up, not to drag men down; the mother is to minister not to a household only but a home, and make not only meals but life. But the

one institution which exists for this and nothing else, the one institution which may center all its energies and all its life on this one object — to make men and women, is the Christian Church. For that it was organized; for that it exists.

It is for this the Christ is given us; it is for this the story of His life is written in these Four Gospels; that we may see what manhood is, that we may understand what a right man and a right woman are. It is for this He gives us a gospel of the forgiveness of sins, that we may disentangle the feet that are in the mire, that we may heal the sick, that we may give sight to the blind. Every Christian congregation is a pool of Bethesda. All that gather here are somehow lame and halt and blind and diseased, and those most of all lame or halt or blind or diseased who know it not. And still the Master is here, and still he says, Wilt thou be made whole? and still with every benediction he bids you rise, take up your bed and go forth with a larger strength and a more splendid sense of duty. It is for this he gives his church power on earth to forgive sins; it is for this he gives us the gospel of power, that we may make connection between the individual heart of man and the heart of God and put into the tempted the song, I can do all things through him that strengtheneth me.

### **The Door of Opportunity**

*October Twenty-ninth*

It is to this work, then, I call you and I call myself this fall as we take up our work — to make men and

women like Christ; who shall meet temptation as he met his temptation in the wilderness; who shall carry the spirit of helpfulness into society as he carried the spirit of helpfulness into the wedding at Cana; who shall face the opprobrium of right doing as he faced the howling mob at Nazareth; who shall dare vested interests when they are vested wrongs as he dared the Pharisees in the Temple; who shall carry comfort and consolation into every home where sorrow has gone, as he carried them to the sorrow-stricken house in Bethany; who shall be able to say to the sinful and the outcast God forgives you; who shall love and serve; who shall rejoice with those who rejoice and weep with those who weep; and who, when death comes, shall look through the grave to the land which lies beyond, shall see the angels where others see but the dead, and know that the living is not to be sought in the tomb. As long as the Christian church does this work, as long as it promotes this higher life in men and women, so long the world will need it, so long mankind will come for it. This is what the anæmic village in New England needs, from which the life blood has flowed away, the red corpuscles of its blood gone, and it pale and gaunt and half alive; it needs, not a new school, not a new law, but a new life blood that only the church and the Christian ministry can put into it. This is what is needed in the fevered town in the far West, where the men run eagerly to and fro seeking they know not what, driven by the fire in their bones — it needs a peace of God that passeth all understanding, that shall calm and quiet and give stability.



## The Use and Abuse of God's Gifts

*October Thirtieth*

There are two common abuses in our time, which are after all very much the same, though the outward manifestation is different. The one is care, and the other is luxury. There is a familiar proverb that runs something like this: It is not worth while to kill yourself to keep yourself. It is a very homely text, but it is a very useful one. There are men who are killing themselves to keep themselves, and there are a great many women who are killing themselves to keep themselves. You have no right to do it. What doth it profit a man, or a woman either, to gain the whole world and sacrifice life in the process? If it is wearing out your life to keep house on your present scale, change the scale. You have no right to wear out your life for the sake of your own luxury, that you would agree; but you have no right to wear out your life for the sake of your children's luxury, or your husband's luxury, either. There are women who are destroying themselves to maintain spotlessness, or to maintain order, or to maintain show and appearance and semblance equal to their neighbor's; women who are housekeepers, and not homekeepers; women who are breaking themselves down — aye, and though they know it not, breaking their children down and their husbands down by the very sacrifice of the soul to the material thing. And there are men who are doing the same, . . . who have undermined their lives in the endeavor to get things.

Care is a serpent that has fangs — it poisons; and

luxury is the anaconda that winds himself around you in soft embrace and crushes you to death.

The fundamental principle in life is this: Everything must minister to the higher life.

## Care

### *October Thirty-first*

The remedy for care is not primarily trust that God will fulfil your desires; it is different desires. It is a heart set on things more sacred than commercial success, or competence and comfort for your family, or even life for your child. It is singleness of desire that, whatever it may cost you, God's kingdom may come and his will be done on earth as it is in heaven. If the mother's supreme desire is for the life of the child, it is impossible for her to keep a quiet mind, however self-control may keep her unquiet mind hid behind a mask of tranquillity. If she has a divided heart, if she is in a conflict between maternal instinct and the higher desire that God should decide for her and for her child, her soul will be a battle-ground between rest and restlessness, in which the instinct and the faith will alternately triumph. But if she desires supremely that God's will should be done, if she would not decide the awful issue of life or death for her child if she could, if she is glad that Another has that responsibility and she would not share it with him, she will be free from care, and every faculty will be left unclouded and alert to do its best service to save the life which it is her business to save if she can.

## Our Citizenship

*November First*

I imagine you coming before me and one after another saying, What shall I do, I want to seek first the kingdom of God? One says, I am a lawyer, what shall I do? I say, Go back to your office and carry on your administration of law so as to make justice regnant in the community. And another says, I am a merchant, what shall I do? and I say, Go back and write holiness on the bells of your horses; remember that your clerks are your brother men and treat them as brethren. Another comes and says, I am a manufacturer, what shall I do? and I say to him, Treat the workmen that are in your employ as your brother men, and ask yourself not the question what is the least I can possibly give them and the most that I can get out of them, but what is fair and right and reasonable and just as between man and man, what I would have them do to me if they were employers and I workman. And the mother says, I have my little children, what shall I do? and I say, Love your little children, teach them to love one another, walk your own way toward God and lead them by your hand toward God. Do not leave your children to seek first the kingdom of God, nor your store to seek first the kingdom of God, nor your office to seek first the kingdom of God, nor your place wherever it is to seek first the kingdom of God — the kingdom of God is needed, just where you are.

This is the kingdom of God: Righteousness, peace, joy in the holy spirit; holiness written on the bells of

the horses, holiness engraved on the pots and the kettles in the kitchen.

## Children of God

*November Second*

Are you a merchant? It is His winds that fill your sails and His forces that drive the busy wheels of your industry. Are you a lawyer? He also administers justice. Are you a doctor? He made the human frame and stored it with the powers of resistance to disease and coöperates with you — and more and more the doctors are coming to see that God coöperates with them, and more they are holding their hands back with caution that what they call nature but we call God may work with them and for them. Are you a teacher? He is the great truth giver, and gathers His pupils about Him; the planetary system is the first great orrery; the first lessons are written in the heavens. Are you a mother? More wonderful sculptor than Michael Angelo or Thorwaldsen, shaping the little child by forces from within, you are inspiring the babe as God inspires you, and God inspires you as you are inspiring the babe; by the life that is within you, He and you together are shaping this child that is vital, living and immortal. You are doing God's work. You do not know it, perhaps; but whether you know it or not, you are doing God's work or setting your will to oppose Him and thwart it.

## Children of God

*November Third*

In vain we try to satisfy our conscience by taking the standards which our fellow men give to us. In vain the merchant says, "I do no worse than my fellow merchant in the trade." In vain the woman in society says, "Other women in society tell white lies as I do, and one must do so." In vain the lawyer says, "If I would win my cause, I must arrest justice and falsify truth." In vain the preacher says, "If I speak the truth in this pulpit I shall make disturbance in my congregation; I had better speak with guarded tongue and gesture with gloved hands." When the merchant has come back to his home and the woman to her closet and the minister to his study, each must and does compare his life with some higher, ineffable, transcendent standard, and knows that all these human standards are idle, nugatory and vain. Though he shuts his eyes and will not look, though he shuts his ears and will not hear, still the voice of conscience speaks, still the vision of righteousness is before him, still he knows that there is another judgment than society can have, and still, whether he bows before it or not, in his heart of hearts he recognizes it.

From shams, false pretense, and formalism, Spirit of God, deliver us. From doing deeds of charity as servants in hope of reward, Spirit of God, deliver us. From shallow conformity to custom, from seeking the applause of our fellow men, from pride of good works, self-conceit, and self-righteousness, Spirit of God,

deliver us. From mere unthinking imitation of others, even of our Master, in careless forgetfulness of the inner purpose of his life, Spirit of God, deliver us. Endue us with our Master's spirit that all our acts, whether of service or of worship, may be the spontaneous expression of that life of faith, and hope, and love which Thou dost freely give to us that we may be in very truth Thy children. Amen.

## Envy

*November Fourth*

Oh! the misery and the meanness of envy — the most hateful child of a hateful mother. For of all the evil progeny born of the love of approbation, envy is the meanest and the worst. It desires naught for itself except superiority over its fellows, and this it seeks to attain, not by lifting itself up, but by casting its fellows down. From the love of praise the transition is easy and natural to that spirit which hates to hear praise bestowed upon another. This spirit is a stirrer-up of strife; it poisons social conversation with slander and detraction; it entices to treachery and falseness and all underhand measures; it undermines and destroys; it smiles upon its enemy, and smites him under the fifth rib. It is itself the mother of bitterness, wrath, backbiting, hypocrisy, treachery, murder, and all uncharitableness. Beware how you allow this evil spirit to rest for a day, for an hour, in your heart. Beware how you allow yourself in your inmost thought, in your most secret

feeling, to wish ill of another's enterprise or evil to another's fame. Hate this evil spirit with a perfect hatred.

## **The Unfortunate Man**

*November Fifth*

Alas for the man who imagines that the object of life is to make money, and who measures his success by the amount of his accumulations; who thinks that man was created to amass material things, who does not know that material things were created to serve the higher life of true manhood; who has been inspired not by the enthusiasm of humanity but by the enthusiasm of accumulation. He gets the pleasures and the power which money confers, and for them he sacrifices the joy and the influence which life confers, and when the curtain is about to drop on the drama of his life, it is left for him to say: "And I hated all my labor wherein I labored under the sun: seeing that I must leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labor wherein I have labored, and wherein I have showed wisdom under the sun. This also is vanity."

## **The Unfortunate Man**

*November Sixth*

The self-satisfied seems both to himself and to others a happy man; but of Paul's experience of perpetual aspiration he knows nothing. He cannot understand the saying, "Not that I have already

obtained or am already made perfect: but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus." He has overtaken his ideal, and can see nothing to be desired beyond what he already has and is. He is perfectly satisfied alike with his possessions and with his attainments. He has no interest in political reform, for his country is good enough for him as it is. He takes no interest in town or village improvements, for he says, "What was good enough for our fathers is good enough for me." . . . Alas for the self-satisfied man! His peace is the peace of death. When he awakes, it will be to look back upon a life without achievement because without aspiration. It will be to confess: I have fought no fight, I have run no race, I have had no faith to see the invisible ideal calling me ever to go higher and yet higher.

### **Self-Will and Humility**

*November Seventh*

Self-will is the spirit of autocracy: it demands the submission of others. Humility is the inspiration of democracy: it recognizes and respects the rights, the liberties, the opinions of others. Self-will is the inciter of war; it will have submission at whatever cost of blood and tears. Humility is the brooder of peace; it substitutes persuasion for force; the invitation, Let us reason together, for the challenge, Let us fight together. Self-will is the parent of social wretchedness; it seeks only its own. Humility is the cultivator of a harvest of universal welfare, for



it seeks not only its own welfare but the welfare of others.

The spirit of arrogance and self-will, calling itself by the boasted title of independence, breeds lawlessness, war, and sorrow. The spirit of mutual respect and mutual dependence — that is, of humility — brings righteousness, peace, and happiness to him who possesses it, to the home in which he lives, and to the community which he blesses by his presence.

## The Joys of Sorrow

*November Eighth*

Suffering is not punitive; it is redemptive. It is not sent as a punishment, but as an education. We are perfected in character in the school of suffering. . . . There are some lessons which can be learned only in the school of suffering; there are some virtues which can be formed only in the fire. How could one acquire courage if he never confronted danger? How could one acquire patience if he never bore burdens? How could one acquire pity if he was never allowed to see the suffering of others? There are three ways in which we may meet sorrow: as the Epicurean, who counts sorrow an evil and flies from it if he can; as the Stoic, who counts sorrow as evil and conquers it by his pride if he can; or as Paul, who counts sorrow as God's angel and asks, What gift does he bring to me from heaven?

Sorrow does not only make us strong; it ordains us to a strength-giving ministry. "The God of all

comfort," says Paul, "comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." He imparts strength and courage to us through danger that we may encourage others; patience to us through burden-bearing, that we may inspire others with patience.

## The Joys of Sorrow

*November Ninth*

We know God best only when he is our Companion in our tears; when we see him in the darkness; when he is with us in the furnace of fire. "As one whom his mother comforted, so will I comfort thee," says Jehovah. Did you ever notice how a mother comforts her sobbing child? The father stands by his side, brushes off the dirt which has come upon his clothes from the fall, and counsels him to be brave. The mother picks him up, holds him to her breast, stills his sobbing by her strange hypnotic power, pours her own life into his, and in a moment or two he is looking up into her sympathetic face with a smile through his tears. She has given to him her strength to meet his trouble. So God comforts his child. He takes us to himself, and we never see him so plainly or understand him so well as when he reveals himself to us in the chamber of sorrow.

There are three ways in which we may serve our fellow-men — at least three. We may minister to their material wants, as Christ fed the hungry in the wilderness. This is the first and the simplest way.

We may teach them the truths of life, as Christ taught them in the synagogue and in the fields; this is the second and the more difficult and higher ministry. We may enter into their lives and bear with them and for them, vicariously, the consequences of their own transgressions, as Christ bore them for us in his passion and in his cross. This is the highest and most difficult of all. "I rejoice in my sufferings for you," says Paul, "and fill up that which is lacking of the afflictions of Christ in my flesh, for his body's sake, which is the church."

There is no teacher like grief if you will bow before it and say, "What lesson can I learn out of my sobbing heart?"

## **Christ's Help in Bearing Sorrows**

*November Tenth*

If there are any who are carrying in their hearts sorrows for children or wife or friend or companion or country, who are bearing a heavy burden and keeping their faces bright and not letting others know they are bearing the burden, who are bearing one another's burdens, and so fulfilling the law of Christ, and yet, perhaps, not knowing it, or not considering that it is his law, — I wish I could make them see that they are doing what Christ did, in Christ's spirit, and that, whether they know it or not, it is the God in them who is giving them their courage. I am sure it would be easier for them to take up the burden and carry it if they had the companionship of a living and risen Christ in carrying it.

Christianity has . . . stretched over all calamities, burdens, sorrows and disappointments the bow of promise; last of all, it descended into the grave, and lo! that also was radiant, and the gate of Paradise.

## *The Living God*

*November Eleventh*

The word Comforter, as you know, properly means Strength-bringer, and the Greek word, of which it is a translation, Paraclete, means one who hears another's call. So the Greek idea is, God is now so near that any man may call Him and He will hear the call; God is now so interpreted to men through Jesus Christ that any man may look upon Him, any man may be a Moses and see God in the mountain top, any man may hear His voice, for wherever God speaks and man listens is the Holy of Holies, any man may receive the vision that Ezekiel received, any man may walk with God and know His presence. Or if you turn to the English word the meaning is this: Wherever there is weakness, whenever there is any need of any kind, there the Strength-bringer stands to give the strength and the inspiration that is needed.

We are continually asking for courage and fortitude, but when the hard and perilous times come which mold our feebleness into strength and transform our timorousness into bravery, we do not see that our prayer is being answered; we send up daily petitions for patience, but when annoyances and perplexities throw their meshes over us and train us into the very habit we ask for, we fail to read in them

the reply of Divine Providence. Our heartfelt longing is for the development of the highest and noblest things that are in us, but our thanksgiving limits itself too often to the comforts and pleasures that satisfy our poorest cravings. We are thankful to be comfortable when we ought to rejoice that God will not suffer us to find comfort in any but the highest things.

### Three Kinds of Happiness

*November Twelfth*

There are three kinds of happiness: pleasure, joy, blessedness. Pleasure is the happiness of the animal nature; joy, of the social nature; blessedness, of the spiritual nature. Pleasure we share with the animals, joy with one another, blessedness with God. . . .

These three types of happiness are not inconsistent. One may have them all. God does not require us to choose. . . .

We are marching to victory, and we are followers of a triumphing King. The joy of his life should be in our hearts and the light of his life on our faces.

Pleasures belong to youth; joys to middle life, blessedness to old age. Therefore old age is best; because it is the portico to a palace beautiful, where happiness is neither withered by time nor destroyed by death. Yet one need not wait for old age. He who in the prime of life has learned this secret of immortal happiness can with Paul bid defiance to all the enemies of happiness. He welcomes troubles as contributions to his happiness because builders of

his character: " We glory in tribulations also: knowing that tribulation worketh patience: and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."

## Why Are You Not Happy?

*November Thirteenth*

Are you happy? If not, why not? You ought to be; it is your own fault if you are not. It is not your fault that you have few or no pleasures. But if you have the right character, you will have blessedness; for blessedness belongs to character. If you have not blessedness, that is your fault.

You have great ambitions? If you had millions, what good you would do with them in promoting missions, endowing hospitals, educating the ignorant, succoring the suffering! If you had eloquence, how you would plead the cause of human rights; how eloquent you would be for the dumb who cannot speak for themselves! If you had the pen of a ready writer, how you would inspire men with your fancies or guide them in wise courses by your counsels! But you have none of these things. Your ambition is a great heartache. True! but you can have, if you will, the kingdom of God—righteousness, peace, and joy in holiness of spirit. Your life can be a silent standard to all men and women who come in contact with you. Your spirit of peace can diffuse itself, making you an unconscious peace-maker wherever you go. Your joy and fellowship with

your Father can make your life a song in the night and a gladness in the sunshine.

## Why Are You Not Happy?

*November Fourteenth*

Perhaps sorrows have overwhelmed you. You have followed to the grave your best beloved. You have entered into the experience of Job and known in succession poverty, the anguish of a stricken affection, and the pains of an incurable disease. Still you can have happiness. "Blessed are they that mourn; for they shall be comforted." Your sorrow is meant to be a strength-giver to you and to equip you for giving strength to others. You are called by your Gethsemane to render the highest service which one can ever render in the kingdom of God: the service of filling up that which is lacking of the afflictions of Christ in the world's redemption. Christ called his three favorite disciples to watch outside while he wrestled in agony within the Garden. He calls you to share with him in that wrestling; could he give you greater honor? Could he bring you into closer fellowship?

You are poor. You have æsthetic tastes, but can buy no pictures; literary tastes, but can buy no books; you are a lover of nature, but can have no garden. But possession is not enjoyment, and enjoyment does not depend upon possession. The Corinthian Christians were poor. Not many wise, nor mighty, nor noble in that city were called to discipleship. But it was to these poor outcast Chris-

tians Paul wrote: "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours."

## **Why Are You Not Happy?**

*November Fifteenth*

You are imperfect; you are not the man you would wish to be; you fail to accomplish what you are eager to accomplish; you are full of faults and painfully conscious of them. Nothing in the Book of Common Prayer appeals to you more than the General Confession: "We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us." But still you can hunger and thirst after righteousness. Like Paul, you may not have overtaken, but, like Paul, you can press forward toward the mark for the prize yet to be attained. And this forever desiring and never being satisfied, forever aspiring and never attaining, forever hungering and thirsting and never being so filled but that the hunger and thirst still continue, this also is to be blessed. Not the Pharisee with his "God, I thank thee that I am not as other men are," but the publican with his "God, be merciful to me a sinner," is the happier man. The pursuit of life is itself life's highest prize.

You have many enemies. You have been cheated, misrepresented, slandered, cruelly wronged. Then you can gloriously forgive. You can be full of mercy



as your Father is full of mercy, and, in the immortal spirit of loving-kindness and tender mercy which no evil inflicted upon you is able to destroy, you can find a joy like that of Him of whom it was said, "He shall see of the travail of his soul, and be satisfied."

## Why Are You Not Happy?

*November Sixteenth*

You are surrounded by clamorous children and by perpetually recurring household cares, or you are in the competitions of a business which, in its incessant demands upon you, resembles a battlefield, or you are engaged in political life fighting enemies of your country, and required to be always wary and generally belligerent. But it is not necessary to fly away in order to rest. A man may possess the spirit of peace while he is environed by war; he may dwell in peace though the clamor of arms is outside of his tent or though the whirl of a thousand spindles is in his factory. A woman may be at peace though children are clinging to her skirts and clamoring their beseechings in her ears. It was just as Jesus Christ had come from the vituperative mob in the Temple, and was going to the more violent outcries of the mob before Pilate's judgment seat, that he said, "My peace I give unto you: let not your heart be troubled, neither let it be afraid."

You suffer from flagrant injustice, your words are misrepresented, your actions misunderstood, your motives maligned. Others who have done little and

dared less step in before you and take life's prizes. Perhaps even your best friends misunderstand, if they do not misinterpret, you. What then? Have you never read, "The disciple is not above his master, nor the servant above his Lord"? "Blessed are they that are persecuted for righteousness' sake." For it is only by the resolution that triumphs over obstacles and the courage that faces danger and endures injustice that the kingdom of God is won.

### **Four Anchors**

*November Seventeenth*

I am a democrat in every nerve of my body, in every globule of my blood. And what I mean by "democrat" is this — that God has made this world, not for a few privileged classes, rich and strong and wise, but for all his children; and his Kingdom will not come until all his children have something like a fair chance to make of themselves what they can in the world, and to have some share in its joys and in its prosperity. And I am setting myself with clearer and clearer vision as the years go by to do what little I can to make this a world of universal humanity. I care less about preparing men for heaven hereafter, and more for bringing heaven to earth; less about singing, "Heaven is my home," and more about turning home into heaven.

And I believe — believe? oh, I am sure of it, sure of it — that there is One higher than the highest, and greater than the greatest, and wiser than the wisest, and better than the best, who is working out

this world destiny. And I — I do the little I can do, and leave the rest to God.

### **Four Anchors**

*November Eighteenth*

You remember in that story of the shipwreck of Paul he said that they threw out four anchors and waited for day. I have thrown out in my life those four anchors — my faith in goodness, my faith in the possibility of men's accomplishment of goodness, my faith in Jesus Christ as the ideal of goodness, and my faith in the divine helpfulness in the world to help me to goodness. And then I have waited for day. Not all is clear; the universe is still an enigma, there is a great deal I do not pretend to understand.

And many things that were mysterious to me I can at least leave mysterious. I am not in a finished temple, I am in a temple that is building. What the temple will be when it is finished I do not know, but I can take my tool and do my little part of the carving, and leave the rest to him. And God is nearer to me, for every day is a creative day, and every hour is a redemptive hour, and he is in his world to-day as truly as he ever was in the olden times.

### **A Boy's Search Toward God**

*November Nineteenth*

I had an aunt who was a kind of second mother to me. Her husband, a minister, had left her in Maine to go and preach in Pennsylvania. It was before the

days of telegraphs. She heard of his sickness, started to Pennsylvania to nurse him, reached New York City, rang the doorbell of her brother's house, asked for her brother, and the maid at the door told her, "He has gone to Pennsylvania to bury his brother-in-law." Widow, childless, she carried all through her life a singing, cheerful heart, and an unselfish service; and I wanted that — that power of cheerfulness in sorrow, that power of control under great pain, that power of womanly purity.

I said to myself: "These people are Christians; I want to find the secret of their power. I want to find how they get it. I want to learn where they have learned." And I began to study the life of Christ; I began to go to headquarters. And I very soon came to the conclusion that I wanted to be like Christ, as these friends, and others of mine were like Christ.

## **The Living God**

*November Twentieth*

To many in our own time, to many without the Church, to some within it, living companionship with a living God is an experience unknown. . . . They look back through the ages for some evidence of a God who revealed himself centuries ago; they look forward with anticipation to a God who will reveal himself in some future epiphany; but of a God here and now, a God who is a perpetual presence, a God whom they can see as Abraham saw him, with whom they can talk as Moses talked with him, who will

inspire them with courage as he inspired Gideon, with hope as he inspired Isaiah, and with praise as he inspired David, they do not know. "Our fellowship is with the Father, and with his son Jesus Christ," are to them sacred words, but they do not express a real experience. "I will not leave you orphans," says Christ. There are a great many orphan Christians to whom the Father is a vague tradition or a scarcely less vague hope; but not a living presence. . . .

I believe that God is the Great Companion, that we are not left orphans, that we may have comradeship with him.

## The Quest after God

*November Twenty-first*

The spirit of man longs for fellowship with God. Whether we know it or not, we are all in a quest after the Great Companion.

No statements about God can satisfy the soul in this its quest after God. Nothing can take the place of the personal finding of him; personal communion with him; personal fellowship with him. . . . We must come to know him as Abraham knew him, as David knew him, as Isaiah knew him, as Paul knew him, or our quest will never be satisfied. "O that I knew where I might find him!" is the cry of humanity, and only God himself can satisfy it. And he does satisfy it. The soul can find God.

## The Quest after God

*November Twenty-second*

How did Isaac know God? . . . Or the author of the Hundred-and-third Psalm? how came he to know that Jehovah forgave all his iniquities, healed all his diseases, redeemed his life from destruction, and crowned him with loving-kindness and tender mercies? Or Isaiah? how did he know that they who wait upon Jehovah shall renew their strength; shall mount up with wings as eagles; shall run and not be weary, and shall walk and not faint?

The soul can know God, and know that God instructs, guides, forgives, redeems, strengthens, inspires the soul that trusts in him, exactly as Isaac and Moses and Samuel and David and Isaiah knew him and his helpfulness.

## The Hidden Presence

*November Twenty-third*

We fail to find God because we do not look for him in the right place. We conceive of him as afar off, and coming at times in great displays of majesty and power to show himself to men, as he appeared in strange symbolic glory to Ezekiel in the land of the Chaldeans. But the Scripture writers represent him as in all the common places and in all the common experiences of mankind. We think of him as manifesting himself to a few elect souls who possess a genius for religion and a power of vision exceptional and rare; but the Scripture writers represent him as

the God of all men, whatever their temperaments or their dispositions. . . . The springs that water the valleys, the grass that springs out of the earth, the perpetual transformation of mineral into vegetable, life-feeding products, the ordinary movement of the planets in their orbits — these also declare the glory of God and show his handiwork. . . .

As he is in all the common phenomena of nature, so he is an inspiring, guiding, protecting, redeeming presence in all the experiences of men.

## **The Hidden Presence**

*November Twenty-fourth*

The secret and source of all life is God; he is over all and in all; in him we live and move and have our being. All human activities of every kind have the source of their power in the infinite and the eternal. . . . Every voice of conscience summoning to virtue or restraining from vice, saying, Thou shalt, or Thou shalt not; every regret for a misspent past, every sorrowful "I have left undone those things which I ought to have done, and I have done those things which I ought not to have done;" every inspiration to a higher, nobler, and better future, calling from the heights above, Follow thou me — yes, every incentive to generous or unselfish service and self-sacrifice for another, every impulse toward humanity, of pity for the sorrowing, or of mercy for the erring, is the voice of God speaking within us. Nay, more than that; all the common operations of our mind are, if we do but recognize it, witnesses to his pres-

ence from whom comes all our life, and by whom, if we will but allow it, all our life may be both guided and strengthened.

And every virtue we possess,  
And every victory won,  
And every thought of holiness,  
Are his alone.

## The Power of Vision

*November Twenty-fifth*

Like the Prodigal Son, man may wander away from God, but he cannot escape from himself, and therefore he cannot escape from the divine in himself. However far he wanders, however self-debased he may become, he is still one of God's children.

It is this fact which makes it possible for every man to know something of the divine life, which imposes on every man the obligation to have some spiritual acquaintance with the Father of whom every family in heaven and on earth is named, or at least to seek for such acquaintance, and be dissatisfied until he attains it.

We that are Christians, having that same measure of Paul's faith, be it little or much, we know that there is a God, because we have seen him, we have walked with him, we have been upon the mountain and talked with him; we have been in sorrow and he has comforted us; we have been in weakness and he has strengthened us; we have been tempted and he has enabled us to conquer; we have fallen into sin and he has lifted from us its heavy burden.



## The Power of Vision

*November Twenty-sixth*

This experience, or God-consciousness, in the soul, is of various kinds and of every degree, from a mere heart-hunger to a supreme spiritual quietude. Religious literature is full of the reflections of this experience, but one need not go out of the Bible to find illustrations of almost every phase of it. Sometimes the experience is one of longing for him — “O that I knew where I might find him;” sometimes it is a heart-hunger for him — “As the hart panteth after the water-brooks, so panteth my soul after thee, O God;” sometimes it is a new sense of his holiness and of the worth of his companionship produced by a consciousness of sin committed — “Against thee, thee only, have I sinned, and done this evil in thy sight;” sometimes it is a sense of gladness and of gratitude in his favor — “Bless the Lord, O my soul, and forget not all his benefits;” sometimes it is a supreme sense of his protecting presence — “He shall cover thee with his feathers, and under his wings shalt thou trust;” sometimes it is simply an assurance of peace in him — “Thou wilt keep him in perfect peace whose mind is stayed on thee;” sometimes it is a recognition of strength derived from him — “They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.” But in all these and kindred passages the testimony is uniform — the testimony of souls to their own experience of God, distant or

near, desired or found, guiding, or guarding, or rebuking, or consoling, or pardoning, or life-giving.

## Pursuing God

*November Twenty-seventh*

Once, in the woods, I watched a moth emerge from the chrysalis. He struggled slowly out. When through the open door of his prison-house he had partially emerged, he was still bound round with silken cords, from which with difficulty he emancipated himself before he took wing and flew into the realm of his newly bestowed liberty. So, from the chrysalis of our animal state, the spirit emerges into the freedom of the sons of God. The door of man's prison-house is opened for him, but he must find the exit, disentangle himself from the cords which bind him, and use his own newly acquired wings himself. The experiences of the sacred writers, as they are recorded in the Bible, abundantly illustrate the saying of Christ: "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." If we are to have this experience of fellowship with the Great Companion, we must ask, seek, knock. What invitation could be freer than that which is contained in the last chapter of the Book of Revelation, "He that will, let him take the water of life freely." Yes; but he must have the will, and he must exercise it. It is by the exercise of this will that he takes the gift so freely proffered to him.

## Listening to God

*November Twenty-eighth*

The art of listening is an art; but of all forms and phases of that art spiritual listening is the highest. To listen to the voice of men, getting from your next-door neighbor some knowledge that you do not possess; standing on the front platform of the horse-car, and getting out of the driver something you did not know before; talking over the gate with the farmer where you are spending your summer, and getting some new notion of life that you did not before possess; getting from every kind of teaching and out of every man you meet some new impulse and some new equipment — this is art. But to stand face to face with the Almighty, to listen to the voice that makes no trembling on the air, to receive the impression that produces no external symbol on the printed page, to hear God — that is the highest of all.

## Listening to God

*November Twenty-ninth*

If God is to be to us the Great Companion, we must form the habit of listening to God. Prayer is something else than talking to God. It is something else than asking things of him which we expect to receive. I have heard prayer compared to a draft on a bank, which the holder presents, expecting to receive the money upon it. This is a very inadequate and unsatisfying interpretation of prayer. Prayer is communion with God. It is the intermingling of

our life with his life. It involves listening to him as well as speaking to him. The answer to prayer is furnished not in things given, but in life imparted, in fellowship enjoyed, in counsel received, in uplifting, inspiring, life-giving influence. Prayer is living in the conscious presence of God.

Prayer is carrying to God our sins, and receiving forgiveness; our sorrows, and receiving his comfort; our weakness, and receiving his power. In prayer is the secret of that indefinable spiritual life which defies definition, description, interpretation, which can be felt by the possessor, the effect of which can be seen in his character.

## Listening to God

*November Thirtieth*

What do I mean by listening to God? I mean what the Psalmist meant when he said, "Be still and know that I am God;" when he said, "Commune with your own heart upon your bed and be still." I mean the endeavor to come into a consciousness of that divine presence, consider the problems of our life, the questions of our duty, the possibility of our service, and then, while we consider these as in his presence, waiting for the impulse that shall guide and the will that shall determine. In such a sacred hour the lower motives fall away, they lose their propelling power, and the higher and the diviner purposes come into play and assume their rightful authority.

To pray is not to seek his alliance in our work, his

strength for the accomplishment of our will; it is first of all to make our will tributary to his will, and ourselves sharers in his work.

To pray to God is to listen to God, and his voice is to be listened for in the impulses of our own souls, which come to us in those secret hours in which his presence excludes from our consciousness all other presences.

## **The Vision of God**

*December First*

Prayer is not a message by wireless telegraphy to some unknown station, remote, invisible, from which some wireless answer may return. . . . Prayer is the communion of spirit with spirit. The answer is a new inspiration of courage to meet danger; of patience to take up anew the burden of life; of hope to exorcise the spirit of despair. To one who thus sees God and communes with God the companionship of the Great Companion is the most real, the most intimate, the most certain experience of his life.

Prayer is talking with God. It is carrying to him our joys and our sorrows, our victories and our defeats, our laughter and our tears. It is inviting him to share with us our life that we may share with him his life. Surely we should not shut him out from sharing our deepest experiences, nor shut ourselves out from him in the hour of our greatest need. Surely he who craved the companionship of his three dearest friends in his Gethsemane can understand our crav-

ing his fellowship in our Gethsemane. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." How can he be with me if I do not invite his companionship?

## **The Vision of God**

*December Second*

Into this companionship with God the soul comes not by much study, but by high and holy living. We understand our neighbor only as we feel what he feels and purpose what he purposes. We understand God only as in these sources of our being we are at one with him. Not to intellectual acumen, not to great scholarship, but to purity of intention and purity of imagination, to singleness of purpose, cleanness of thought, and tenderness of feeling, is God revealed. We come to the vision of him as we grow into oneness with him, and we grow into oneness with him by purposing what he purposes. If it is true that we shall be like him when we see him as he is, it is also true that we see him as he is only as we are like him.

This experience of God in fellowship with man is all summed up in the counsel of Christ to his disciples: "When ye pray, say, Father." This is what the Master seems to say: Recognize him as your lawgiver, your provider, your counselor, your constant companion, your most intimate personal friend.

## Faith in God

*December Third*

God does not solve our problems or fight our battles for us. He inspires us to solve our own problems and strengthens us to fight our own battles. Sometimes he does this by leaving us alone, for so he best calls out all our powers.

This experience of loneliness comes to all of us sometimes, I suppose — an experience when our prayers seem to get no response, when, as a friend once said to me, they go no higher than the ceiling. This is not always a sign of our weakness, our sin, nor of God's absence or indifference. Perhaps he is testing us to see what we can do. Perhaps our loneliness is a call to greater courage and more strenuous endeavors. Then let me go forward to feed the hungry, though I have only five loaves and two little fishes; go forward to fight the strong-armed evil, though I have only a sling and five smooth stones out of the brook. And let my prayer still be *My God*, though because of the gathering darkness I cannot see his form, because of the shouting multitude I cannot hear his voice, and in the tumult of my own troubled heart I can discern no consciousness of his presence.

To believe that God will carry out our plans, that he will submit himself to our judgments, that he will fulfil our requests, that he will do our will, is not to have faith in God. To have faith in God is to believe that he knows what his children need; that he

dares to allow them to take their own way and learn by bitter experience the lesson which they would not learn from teaching.

## Prayer Answered

*December Fourth*

One Saturday at Cornwall during my summer vacation I received a telegram from the secretary of the National Prison Reform Association, asking me to preach the sermon at the annual meeting to be held the Sunday of the week following at Saratoga Springs. . . . I had made a little journalistic study of prison reform and had spoken briefly at one local meeting, but my knowledge was slight and superficial. The week which followed was especially absorbed in editorial work. I tried in vain to get a theme for my Sunday sermon. . . . When I took the train for Saratoga Springs Saturday afternoon, I had not the faintest conception of what my message the following day should be. . . . I was too tired, and, to tell the truth, too alarmed, to think, and on the train I laid my head back in the Pullman car and slept. I hoped that on arrival at Saratoga, I might get a clue from the secretary, but he was busy arranging the details of the meeting and was not suggestive.

At length, burdened by a feeling of desperation indescribable, I went to bed, after the briefest of prayers, in which I said that I thought my Father had called me to Saratoga Springs, I did not know why, and, if I needed the discipline of a humiliating failure, I prayed that I might be enabled to learn the



lesson it was meant to teach me, and then — I tried to go to sleep. Did I? I do not know. I only know that in a very few moments I suddenly awoke to consciousness with my subject, my text, and my sermon in my mind. Criminals are the enemies of society. How does the New Testament tell us we should treat our enemies? “Dearly beloved, avenge not yourselves, but rather give place unto wrath. . . . If thine enemy hunger, feed him; if he thirst, give him drink. . . . Overcome evil with good.” The whole truth flashed upon me — now the axiom of prison reformers, but then radical even to them. We have no right to visit retribution upon wrong-doers. This is not the era of judgment; it is the era of redemption. We have not the capacity to organize or administer a system of retributive justice. Our duty is to reform, not to punish, and to punish only that we may reform. We should abandon our system of justice and substitute a system of cure. My brain was on fire. I jotted the barest outline on a scrap of paper, and then tried to sleep that I might be able on the morrow to give to others the message which had been given to me. When it was given, the members crowded around me with congratulations. I was formally requested to furnish it for publication. Some friend, knowing my habit of extemporaneous speech, had arranged, unknown to me, for a shorthand report. It was published as reported, with very slight revision, and, I have been told, served as a new and spiritual definition of the essential principle of penology — fitting the penalty, not to the crime, but to the criminal.

## The Door

*December Fifth*

Jesus Christ has not come into the world to serve as a substitute for the knowledge of God. He has come into the world to give the world knowledge of God. He has come that he might give eternal life to as many as God has given him; and this, he says, is life eternal, "that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

We are not to know Jesus Christ instead of knowing the only true God; we are to know the only true God through Jesus Christ. By Christ's fellowship with the Father, and our fellowship with Christ, we are to come into fellowship with the Father. Christ has lived, taught, suffered, and died that the hidden Presence might no longer be hidden to us; that we might better understand and have diviner intimacy with the Great Companion. . . .

We can find him in the spirit in our own hearts, of truth and purity and goodness, which we miscall our better nature, but which is in reality God's own voice, God's own presence, God's own spirit, speaking to us and working in us — "never so far as even to be near," "closer than breathing, nearer than hands or feet."

"If a man love me, he will keep my word: and my Father will love him, and we will come unto him and make our abode with him."

## Christ's Yoke

*December Sixth*

Comradeship with God is the secret, not only of joy and peace, but of efficiency. In that comradeship we find rest, not from our work, but in our work. When Christ says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you, and learn of me," he does not invite us to lay aside our work. He offers us rest in our work. The invitation is to those that are laboring and bearing burdens. The promise is to teach them how so to labor and how so to bear their burdens as not to be wearied by them. It is not a couch which he offers us, but a yoke; and a yoke is an instrument for the accomplishment of work.

For a yoke is not only an implement of industry: it is a symbol of comradeship. The yoke binds two together. To take Christ's yoke upon us is to be yoked to Christ. Work with me, says Christ, and your work will be easy; work with me, and your burden will be light. This is what Paul means when he says, "I can do all things through him who strengtheneth me." We fail to recognize the spiritual forces in the world which are working for righteousness; we think *we* must conquer; we see how great are the forces against us; and we are dismayed. But he who has any experience of divine companionship learns the meaning of the saying, "One with God is a majority."

## Christ's Doke

*December Seventh*

It is worry, not work, that kills; and how can one who is doing God's work in companionship with God worry about results? Worry is distrust; worry is disbelief. Trust and faith forbid worry. Christ has given to us the secret of peace in the sentence, "Let not your heart be troubled, neither let it be afraid; ye have faith in God, have faith also in me." Faith in him means faith in a God who is in his world, who is working out the world's redemption, who is making of it in every generation a better world; whose resources are ample, whose hopes are infinite, whose results are sure; who will not cease his work until the kingdom of God has come and the will of God is done on earth as in heaven. . . .

By doing the work which God has given us to do and leaving the results to God, we conquer all forms of anxiety, care, and worry. The continual prayer, "Thy will be done," is the secret of a quiet mind. It was the secret of Christ's peace.

## The Fruits of the Spirit

*December Eighth*

"The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, self-control." How shall we get these fruits of the spirit? We cannot make them. Fruits that are made are artificial fruits; real fruits grow. "Consider the lilies of the field, how they grow; they toil

not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." Why not? Because they toil not, neither do they spin. Solomon's glory was wrought with much toiling and spinning, and was put on him; the glory of the lily is developed spontaneously from within. How shall we get these fruits of the spirit? Certainly not by laboring for them. By just living in the spirit and letting the fruits grow. "What shall I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved." Do what he bids you, and let him do the saving. What shall I do to get this fellowship with the Great Companion and the fruits of this fellowship? Follow Christ in your life, and leave him to bring to you the fellowship and its fruits.

## The Fruits of the Spirit

*December Ninth*

Forget yourself, and think only of your duty. Do what Christ bids you do, regardless of the question whether he gives you peace for doing it or not. Read the Sermon on the Mount, and then try to live it. "Let your light so shine." Do you know, or can you find, any darkened home? Go into it and carry the illumination of a bright and cheery presence. "Love your enemies." Do you know any one who has done you an ill turn? Study how you can do him a good turn. Give the whole of your mind to doing each hour the duty which lies next to you. And when the day is over, waste no time in an idle

review to see whether you have done the duty well or not. Put your thoughts on the morrow, on the question what you can find to do to make some one happier and better for your being in the world. If you have peace, be glad of it. If you have no peace, go on just the same, resolved to show yourself, the world, and your Master how loyal you can be to your own life, to your fellowmen, and to him.

## **The Fruits of the Spirit**

### *December Tenth*

We are to accept Christ as a friend, and render him our service because we believe in him and love him. The way to comradeship with God is to do for God and with God the work which God has given us to do, and leave him to do in his own time and by his own methods the work which he has not given us to do.

The way to conscious fellowship with God is indicated by the Psalmist:

Search me, O God, and know my heart:  
Try me, and know my thoughts:  
And see if there be any way of wickedness in me,  
And lead me in the way everlasting.

Let God do the searching. Let God do the trying. Let God lead us into the experiences which will burn out the dross and purify the gold. The way to conscious fellowship with God is indicated by the apostle: "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of faith." If we are willing to go where he is willing to

lead us, we need not fear that he will fail to make us over. If we will forget ourselves and put all our strength on running the race which he has set before us, we need not fear that we shall not eventually be crowned: and the crown is comradeship with God.

## **Debout Forgetting**

*December Eleventh*

When we have lost comradeship with God by our own wilful wrong-doing, how shall we recover it? What shall we do with the follies, the faults, and the transgressions of the past? When our iniquities have separated between us and our God, and our sins have hid his face from us that he will not hear, how shall we regain our Great Companion? . . .

You have sinned; you think, probably truthfully, that you have grievously sinned; you fear that you have sinned away the day of grace, as it is said; that you have committed the unpardonable sin; that there is for you no forgiveness. You are sorry for your sin; you repent of it. This does not merely mean that you are afraid of the consequences; that you would be glad to go on in sin if you were not afraid of the consequences. It means that the sin itself has become loathsome to you. . . .

But though you repent of your sin, though you loathe it and want to escape from it, you cannot think that you are forgiven. . . .

You are to believe that you are forgiven, not because you experience any change of feeling, but because Christ declares that he forgives you. He

declares that he will receive to the uttermost all those that come to him. His prophet declares that if the wicked forsake his way and the unrighteous man his thoughts, and return unto the Lord, the Lord will have mercy upon him and will abundantly pardon him. You are to believe this, not because you have experienced the joy of pardon, but on the testimony of others — of the prophet, of the Bible, of Christ, and of Christians in all ages of the world. Until you believe this, of course you cannot have peace, for peace is the result, not of being pardoned, but of believing that you are pardoned.

### Devout Remembering

*December Twelfth*

We are to forget ourselves and remember God; we are to forget ourselves by remembering God; forget our perplexities by remembering his guidance; forget our failures and follies by remembering his deliverance of us; forget our sorrows by remembering the comfort he has given to us; forget our tears by remembering that he has wiped them away; forget our sins by remembering his forgiveness. Surely Mary and Martha did not keep alive the memory of that sad hour when Lazarus closed his eyes in death, and answered no more to their caresses; the memory of the moment when, answering to the call of Jesus, he came forth from his grave into the sunlight, must have erased the other picture from their thoughts. Surely Peter did not live over again the scene of his cowardly denials by the fire in the courtyard, sur-



rounded by the jeering servants; the memory of that other scene when, by the quiet sea and in the early dawn, Christ gave him again his commission as apostle was the one on which his thoughts delighted to dwell.

## Devout Remembering

*December Thirteenth*

The involuntary consciousness of the divine Presence is the result of a voluntary attention to the effect of that Presence in our lives. If we wish that a sense of the Great Companion shall be always with us, we must fasten our attention upon those experiences which bear witness to his presence. This is the reason why the Bible lays so much stress on special remembrances of God. Attend, it seems to say, to his manifestations of himself in special experiences; so you will learn to realize that he is in all experiences. "Remember that thou wast a bondman in Egypt, and the Lord redeemed thee." "Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee." "I call to remembrance my song in the night. . . . I will remember the years of the right hand of the Most High." "Seek the Lord and his strength; seek his face evermore. Remember his marvelous works that he hath done." This last verse interprets the others: it is by remembering his marvelous works that we seek his strength and his face. Remembrance of his past graciousness is the way to win the consciousness of his continual presence.

## Devout Remembering

*December Fourteenth*

In this is the value of securing certain times and places for the special cultivation of our conscious fellowship with God. It is true that all places are holy places; that all times are sacred times; that God is in all our experiences. But it is also true that we shall not see him if we do not look for him, and that the mind is so subject to the law of association that we shall most easily see him in all places and at all times if we form a habit of looking for him in certain sacred places and at certain sacred times. It is doubtful if Ezekiel would have seen God in the desert, if he had not first seen him in the Temple. Even Christ had his special hours set apart to devotion. No man is so saintly that he can well dispense with aids to the devotional life which Christ found valuable, if not absolutely needful. This is the value of public worship. We go to church not for the sermon, or the music, or the prayers: we go for the atmosphere. When I am with a hundred devout men and women, who have in some measure a consciousness of the divine presence, or even a consciousness of their need of it, their vision gives vision to me, their imagination enkindles my imagination, their heart hunger awakens my heart hunger.

## The Other Room

*December Fifteenth*

“Let not your heart be troubled; ye have faith in God, have faith also in me. In my Father’s house

are many dwelling-places; if it were not so, would I have told you that I am going to prepare a room for you? ”

The universe is God's house. This world is not the only habitat for the living. In his house are many rooms. Death is only pushing aside the portière and passing from one room to another.

It is not well to spend much time in endeavoring to pierce the impenetrable curtain and see what lies on the other side. It is best for us to put the main strength of our thought, the main stress of our purpose, on the duties which we have to perform, the service we have to render, the Father's will which we are appointed to fulfil in the room in which we are now living.

Paradise is not a distant country; it is only the other room.

“ To depart, and to be with Christ, which is far better,” is Paul's definition of dying.

## **Lobe and Death**

*December Sixteenth*

This is what we call dying; going from the darkness, the perplexity, the unsolved mystery of earth into the eternal light. To know even as we are known; to find an interpretation of all our uninterpretable longings, and in God's gift of life more than all our unutterable prayers had sought — how can love mourn that this gladness has come to the loved one?

Dying is freedom from temptation and from sin. It is escape from the double I; this I that would not and yet does, that would, yet does not. It is going from the seventh chapter of Romans into the eighth, there to abide forever. On earth our best music is dissonant, for our instrument is sadly out of tune. To die is to be set in tune to God's eternal keynote — love. It is to come into harmony with one's self, and therefore with God; it is to come into harmony with God, and therefore with one's self.

### **A Living Immortality**

*December Seventeenth*

Naturally a skeptic, never from boyhood able to content myself with faiths derived from others and based on their authority, making during my college days an examination of every article of the Christian faith except two, and pioneering my own way through a forest of conflicting opinions to my own religious convictions, yet there were two faiths which I never doubted, which, as far back as I can remember, seemed to be a part of myself — God and immortality.

I never doubted that there is a Great Companion to whom I can go for a friendship inexpressibly sacred and inspiring.

And I never doubted that I am I, a living personality more than the body which I inhabit, and as young now in all that constitutes real life, though dwelling in a body that is more than threescore years and ten, as I was when I was entering my teens, and with hopes more vivid and faith far more serene.

The invisible life is the real and the enduring life.

The boy writes on the blackboard, "Honesty is the best policy." "Very good," says the teacher. "Rub it out." But he does not rub out honesty. The sentence has gone from the sight. But honesty continues to be the best policy. The merchant's life is based, not on the words written, but on the invisible life which they interpret. And that life remains — invisible and immortal. So of all visible expression. Burn the organ, music remains; burn the book, the literature remains; burn the picture, beauty remains; burn the body, the life remains.

## A Living Immortality

*December Eighteenth*

The continuance of personality does not depend on the continuance of consciousness.

The babe begins to feel sleepy. A sense creeps over him that his consciousness is growing dim. If he could interpret himself to himself, he would say, "What is this that is happening to me? I am losing myself." He is fretful, because he feels a vague sense of impending peril. I am heretic enough to believe that the mother should cuddle the timorous child to her heart, and so let him fall asleep unfearing, and should continue to do this until by experience he learns sleep is not loss of life, but its restoration. The patient in the hospital faces the ether with the same dread. To lose consciousness is seemingly to lose one's self. But it is not in reality to lose one's self. The apparent ceasing of consciousness in death

is no more evidence of mortality than the ceasing of consciousness in sleep, or in the anæsthetic, would be, if we had never had visible evidence of its return.

The continuance of personality does not depend on the permanence of the body.

I am the same person at threescore years and ten that I was at seventeen, but I have not the same body. Probably not a particle of the body I then had have I now. The body has been in a constant state of decay and repair ever since I was born. The physiologists used to allow ten years as the average age of the body. If that is the fact, I have had seven bodies in my lifetime. . . . Why should I think that one more decay, more speedy than the others, involves the end of the personality which has survived all the other changes of the earthly habitation?

Nor is there any reason for believing that because the brain is the instrument of thought, thought perishes when the brain perishes.

## **A Living Immortality**

*December Nineteenth*

Death is not for any of us the destruction of the spirit, nor a long and dreary sleep of the spirit, but the separation of the spirit from the body, that it may enter in an unbodily existence upon a larger, freer life. In the person of Jesus Christ this change was ocularly demonstrated to his skeptical and heart-broken friends. His resurrection I accept, not as the foundation of my faith, but as an illustration and confirmation of it.

To sum up that faith in a paragraph: We live in two worlds — a visible and an invisible; a material and a spiritual. The invisible world is the real world, the important world, the lasting world. The material world is subject to constant decay; the immaterial world knows no decay. I am an invisible being in communication with invisible beings, some still in the body, some long since passed out of the body. The body is the instrument by means of which we invisible beings hold communion with the visible world, and the main means of communication by which we hold communion with other invisible personalities, whether in or out of the body. Whether there is any other means, and if so, what it is, I have not here considered. Of course I believe there is another means, for I believe in prayer. There is no reason to believe that invisible personality ceases to exist because the visible means of communication with the material world is cut off.

## **The Light-Bringer**

*December Twentieth*

Life is continuous; there is not a break; there is not a sleep and a future awakening; there is not a shadow-land, . . . life goes on without a single break: such was the essence of Christ's message. . . . It is expressed by his promises. I give unto you, he said, eternal life. He gives it here and now; it is a present possession. Eternal life the Pharisees thought was to come in some final, far-off resurrection. Christ said, You *have* eternal life if you believe in the Son of

God. It is indicated in what he said to Martha when he came to the tomb of Lazarus. He said, Thy brother shall rise again. She said, I know that he shall rise again in the resurrection at the last day. Christ said, No, you are mistaken; "whosoever liveth and believeth in me shall never die." For him who has faith in the Messiah there is no death; "I am the resurrection and the life." The believer takes that resurrection and lives on with an unbroken life. The thread in the weaver's loom is not cut; it simply disappears from human vision.

### *The First-Fruits of Them that Slept*

*December Twenty-first*

The important and the only important fact is that the continuity of his life was visibly attested to his disciples, and from this visible attestation of the continuity of his life they drew their faith and hope and courage; on this ocular demonstration that he was still living, that it was not in the power of Pilate to put him to death, or the broken heart to slay him, or the tomb to hold him in prison, the Church, and with it organized Christianity, is historically founded. For Christianity is not merely a new ethical philosophy; it is a great historic fact — the fact that the World-Deliverer has come, that death has had no power over him, that he is still with his Church to the end of time, conquering and to conquer.

What the New Testament represents as true respecting Jesus Christ, it represents as true of Christ's followers. He is the first-fruits of them that sleep.



Their resurrection is like his resurrection, their life is like his life, as their death is like his death. They are not raised from the dead by a power acting on them from without; they rise from the dead as the bird from its egg, as the plant from its seed. The sons of God have in themselves the immortality of their Father. He that liveth and believeth in Christ does not die and rise again from the dead — he shall never die.

### **The First-Fruits of Them that Slept**

*December Twenty-second*

As a caterpillar, seeing one of his kin enter a chrysalis and emerge a butterfly, might reason that he entered his tomb only to prepare for his resurrection, so the Christian, seeing the unconquerable life of his Lord, thereby interprets the intimations of immortality in his own soul. We always find the tomb empty and only the grave-clothes lying there. While we, like Mary, weep at the grave, our friend, like Christ, unrecognized, stands at our side and speaks our name. The angels always wonder to find us still seeking the living among the dead. Christ's resurrection interprets and illustrates his saying that the gates of Hades shall not prevail against his Church. The stone of the tomb is always rolled away, the dead have always emerged from it.

Not spilt like water on the ground,  
Not wrapped in dreamless sleep profound,  
Not wandering in unknown despair  
Beyond thy voice, thy arm, thy care,  
Not left to die like fallen tree:  
Not dead, but living unto thee.

## The First-Fruits of Them that Slept

*December Twenty-third*

There is a real decay which destroys the husk, but the husk is destroyed that the seed emancipated may rise into the light and air of the world above its prison-house. So there is a death which destroys the body; this death is real; the sicknesses and pains which accompany us in this life are meant to be reminders of the fact that for us emancipation is coming; but pain, sickness, and death are all the instruments for emancipation; and we ourselves, the true, the divine, the immortal selves, are untouched by them.

Think not, O mother, of your child as lying lonely in the grave, the snow its winding-sheet or the spring flowers its funeral offerings. He is not there, he never was there. You have not committed him to the grave; you are not to go there in quest of him. You have given him back to the Father who gave him to you. You have put him in the arms of Christ, that Christ may bless him. The voice of death is but the voice of the Master saying to you, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

## How Shall We Think of the Dead?

*December Twenty-fourth*

I think, then, of death as a glad awakening from this troubled sleep which we call life; as an emancipation from a world which, beautiful though it be,

is still a land of captivity; as a graduation from this primary department into some higher rank in the hierarchy of learning. I think of the dead as possessing a more splendid equipment for a larger life of diviner service than was possible to them on earth — a life in which I shall in due time join them if I am counted worthy of their fellowship in the life eternal.

Do they know us, love us, hope for our coming? Shall we know them, love them, and may we hope for their fellowship? Surely. What is there left to be immortal in us if love and hope die? To exist without love and hope is not to live; to exist with hope always disappointed and love always denied would hardly be to live. What Scripture and philosophy alike promise to us is eternal life, not eternal sleep, and faith, hope, and love are the essentials of life.

### **How Shall We Think of the Dead?**

*December Twenty-fifth*

I would not, if I could, stand at the open window and peer into the unknown beyond. I am sure that He whose mercies are new every morning and fresh every evening, who brings into every epoch of my life a new surprise, and makes in every experience a new disclosure of his love, who sweetens gladness with gratitude, and sorrow with comfort, who gives the lark for the morning and the nightingale for the twilight, who makes every year better than the year preceding, and every new experience an experience

of his marvelous skill in gift-giving, has for me some future of glad surprise which I would not forecast if I could.

I know not what the future hath  
Of marvel or surprise,  
Assured alone that life and death  
His mercy underlies.

I know not where his islands lift  
Their froned palms in air;  
I only know I cannot drift  
Beyond his love and care.

## The Practice of Immortality

*December Twenty-sixth*

“Blessed are they which do hunger and thirst after righteousness, for they shall be filled.” Do we hunger and thirst after righteousness? “Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love.” Is this the sum in addition which we are really making in our lives? Or is it, add to your house lands; and to your lands furniture; and to your furniture luxurious living; and to your luxurious living stocks and bonds; and to your stocks and bonds social position?

Paul promises eternal life “to them who by patient continuance in well-doing seek for glory, and honor, and immortality.”

If we habitually look on the things which are seen and are temporal, what reason have we to expect that we shall have faith in the things which are not seen and are eternal? Faith in immortality is look-

ing at the things which are not seen. It is not a conclusion reached by demonstration; it is a habit of mind.

If we are to pluck the fruit from the tree of life, we must have a right to it. If we would have a rational hope in life hereafter, we must have the immortal life here. To have faith in immortality we must practise immortality.

## Death is Home-Coming

*December Twenty-seventh*

Death is home-coming. "I go," Christ says, "to prepare a place for you." We set sail upon an unknown sea, but we go not to a strange land. Here we are pilgrims and strangers; there we shall be at home.

When we are summoned to our departure, though the ship be strange and the sea unknown, we shall be embarking for a land where friends will be awaiting us. To fall asleep here, to wake up there and find ourselves at home — how strange will seem the sudden transition!

Picture death no longer as a skeleton with scythe and hour-glass; that is pagan. See him luminous and radiant, the cross in his hand, a smile upon his lips, and from him the invitation, Come unto me, ye that labor and are heavy laden, and I will give you rest, and I will give you life.

## Death is Unmooring

*December Twenty-Eighth*

Death is unmooring. "The time of my unmooring," says Paul, "is at hand." The ship is fastened to the wharf, lying there to be finished. It stands in the stays, and the workmen are still upon it with hammer and saw. Such are we in this life. No man is ever finished. We are here in the making. We are upon the stays, where with tool and implement, with saw and hammer, we are wrought upon, — sometimes very much to our discontent, — until by a long, slow process a man is made; and then when the time has come and God is ready, he knocks away the underpinning, and the ship breaks from its ways out into the element which we do not understand, but the element for which God is preparing him.

## Comfort in Sorrow

*December Twenty-ninth*

A pestilence broods over a great city with its dark wings, and every night the husband goes to his cottage home wondering whether he may not find that the fatal destroyer has entered there, and the wife that he left blooming in the morning he may find stricken at night. One evening he comes, and the house is closed, and the windows dark, and he knocks and there is no answer, and he rings and he gets no response, and his heart sinks within him as he thinks that she is stricken and is gone. But, as he looks and watches, suddenly he discerns on the door, in the

darkening twilight, a little paper pinned, and he plucks it off, and opens it, and reads it, and it brings him a message from his wife — “Some one has come for me, and taken me up into the mountains, where there is no malaria, where there is no disease, where there is no danger; I am safe there, and the means are here for you to follow me.” And how the heart and the life spring again to his cheek, and the bitter sorrow turns into an exhilaration, an ecstasy, a joy! So we come to the house that held our beloved. It is dark, and out of the windows that shone with the light of love, no light is shining. We are heart-broken; until we turn and find here this word brought to us: “That loved one has gone to the mountains, where there is no pain, nor sorrow, nor temptation, nor disease, but the eternal flowers and the everlasting sunlight; follow thou on.” Oh! it is not strange that in the heart of man, where before there was only the throb of anguish, and into the lips of men, where before there was only the long, long wail of sorrow, this message of the everlasting Christ has put the throb of exhilaration and the song of triumph. It is not strange that we have learned to hang upon our doors no crape, but flowers.

## **The Necessity of Progress**

*December Thirtieth*

Never say you are too old. You do not say it now, perhaps; but by and by, when the hair grows gray and the eyes grow dim and the young despair comes

to curse the old age, you will say, "It is too late for me." Never too late! Never too old! How old are you, — thirty, fifty, eighty? What is that in immortality? We are but children. . . . You have eternity before you. . . . Begin from the present, with all its treasury of good, — ay, and with all its treasury of evil. And, keeping the pathway unbroken from the past to the future, lead on to life, to larger life, and yet larger life, answering the calling of Him whose call is ever upward, upward.

Whatever you have achieved in yourself, in victory over your passion, over your appetite, over your pride, over your lower nature, God says, "There is no time to sit down and recount the victories that are past — no time to write bulletins. Go higher, — higher!" And this Voice that calls us higher is not like that voice which leads him who follows it only to perish on the mountain-peak amid snow and ice, while above the sun of glory shines and below the pastures feed the flocks with their verdure. This Voice calls us higher, yet higher, as the sun calls the lark, whose song drops down to earth from his winged flight, and the end of the ascending is the bosom of our God.

Christ is in his world — he is not dead! he is not dead! he is marching still, and more and more the recruits are gathering behind and following after him; for to follow Christ is to seek to carry faith to eyes that are blind, and hope to hearts that are despairing, and help to souls that are helpless.



## The Accepted Time

*December Thirty-first*

What is the promised day of the Lord? It is a day when there shall be "upon the bells of the horses righteousness unto the Lord;" when "all thy children shall be taught of the Lord;" when "out of Zion shall go forth the law, and . . . nation shall not lift up sword against nation;" when "they shall sit every man under his vine and his fig-tree, and none shall make them afraid." The public honesty which makes business on a credit basis possible is the Kingdom of God. The public school is the Kingdom of God. International law and international peace based on international law is the Kingdom of God. The distribution of wealth is the Kingdom of God. The Kingdom of God is here. The day of salvation has dawned. Whatever merchant is promoting the spirit of honesty and fair dealing in business, whatever teacher is promoting a universal education and quickening the conscience and reverence of his pupils, whatever statesman is leading his nation toward higher ideals of justice and so toward the consummation of peace, whatever reformer is promoting a more equitable distribution of wealth, whatever father or mother is sowing in the child's heart the seeds of goodness, truth, and purity, whatever priest or preacher is leading men toward the practice of justice, mercy, humility, and reverence, is working in the Kingdom of God. We are already in the Kingdom of Heaven. We need not wait for any more splendid unveiling of God, any more assurance of the

forgiveness of sins, any more direct call to duteous service. The Master is come, and calleth for thee.

“Wherever the gentle heart  
Finds courage from above,  
Where'er the heart forsook  
Warms with the breath of love,  
Where faith bids fear depart,  
City of God, thou art.

Where in life's common ways  
With cheerful feet we go,  
When in his steps we tread  
Who trod the way of woe,  
Where he is in the heart,  
City of God, thou art.”

*“O Lord, from whom all good things do come; grant to us, thy humble servants, that by thy holy inspiration we may think those things that are good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ.”*



## APPENDIX

The selections in this book are taken, by permission, from the writings of Lyman Abbott, D.D., in *The Outlook* and in the books designated in the following index:

### JANUARY

- 1 *Life That Really Is*, S. 8, pp. 8-9.
- 2 *Outlook*, Jan. 14, 1893. *Last Days of Jesus Christ*, p. 15.
- 3 *New Streams in Old Channels*, pp. 6, 7.  
*Outlook*, Jan. 30, 1909.
- 4 *Outlook*, before 1910.
- 5 *The Great Companion*, pp. 137-139.
- 6 *Outlook*, Oct. 10, 1908. *Outlook*, Aug. 8, 1908.
- 7 *The Great Companion*, pp. 149-150.
- 8 *Outlook*, April 9, 1904.
- 9 *Outlook*, July 6, 1907.
- 10 *Outlook*, July 25, 1908. *Problems of Life*, p. 145.
- 11 *New Streams in Old Channels*, p. 263.
- 12 *Outlook*, Aug. 1, 1908.  
*New Streams in Old Channels*, p. 221. *Outlook*, July 11, 1908.
- 13 *Outlook*, March 5, 1919.
- 14 *New Streams in Old Channels*, pp. 176-179.  
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- 15 *Outlook*, July 18, 1908. *Problems of Life*, p. 268.
- 16 *Life That Really Is*, S. 24, pp. 9, 10, 7.  
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- 17 *Problems of Life*, pp. 50-51.
- 18 *Outlook*, Nov. 29, 1913. *Outlook*, Nov. 8, 1913.
- 19 *Life That Really Is*, S. 14, pp. 8-10.
- 20 *Life That Really Is*, S. 23, pp. 7-8.  
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- 21 *Life That Really Is*, S. 23, pp. 11-13.

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- 24 *New Streams in Old Channels*, pp. 34-35.
- 25 *Outlook*, April 2, 1919.
- 26 *Outlook*, Aug. 15, 1908.
- 27 *Outlook*, Oct. 13, 1906.
- 28 *Last Days of Jesus Christ*, pp. 19-21.
- 29 *Life That Really Is*, S. 22, p. 13.
- 30 *Outlook*, Aug. 30, 1913.
- 31 *The Temple*, pp. 3-4.

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- 2 *The Temple*, pp. 7-8.
- 3 *The Temple*, pp. 11-12.
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- 5 *Outlook*, Aug. 1, 1908. *The Temple*, pp. 25, 31, 35.
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- 7 *America in the Making*, pp. 46-47.  
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- 9 *New Streams in Old Channels*, p. 231.
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- 11 *The Temple*, pp. 81-82.
- 12 *Reminiscences*, pp. 180-181. *Spirit of Democracy*, p. 196.
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- 16 *The Temple*, pp. 123-124.
- 17 *The Temple*, pp. 124-125.
- 18 *Problems of Life*, pp. 25-26.  
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- 19 *The Temple*, pp. 133-136.
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- 22 *America in the Making*, pp. 103-104.

- 23 *Christ's Secret of Happiness*, p. 62.  
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- 25 *Life That Really Is*, S. 8, p. 10.
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- 4 *Problems of Life*, p. 259.
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- 7 *The Great Companion*, pp. 140-143.
- 8 *Signs of Promise*, pp. 164-165. *Outlook*, Jan. 20, 1900.
- 9 *Christianity and Social Problems*, p. 3.  
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- 10 *New Streams in Old Channels*, pp. 106, 107.
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- 12 *Life That Really Is*, S. 21, p. 13.
- 13 *Problems of Life*, pp. 278-279.  
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- 15 *Outlook*, before 1910.
- 16 *Outlook*, July 13, 1907.
- 17 *Problems of Life*, pp. 64-65.
- 18 *Problems of Life*, p. 64.  
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- 19 *Outlook*, Aug. 10, 1912.
- 20 *Outlook*, 1909.
- 21 *Outlook*, July 18, 1908.
- 22 *Signs of Promise*, pp. 14-15.
- 23 *Outlook*, Aug. 3, 1907. *Signs of Promise*, p. 14.
- 24 *Outlook*, July 12, 1916.

- 25 *Outlook*, Feb. 6, 1909. *Outlook*, Dec. 6, 1913.  
 26 *Outlook*, Nov. 8, 1913. *Outlook*, July 25, 1908.  
 27 *Life That Really Is*, S. 2, pp. 10-11, 2.  
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 2 *Christian Ministry*, pp. 299-300.  
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 6 *Outlook*, April 28, 1900.  
 7 *Outlook*, April 28, 1900. *Problems of Life*, p. 80.  
 8 *Outlook*, Jan. 9, 1909. *Signs of Promise*, p. 30.  
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 9 *Outlook*, Jan. 9, 1909. *Outlook*, April 30, 1919.  
 10 *Outlook*, April 28, 1900.  
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 12 *Problems of Life*, pp. 195, 25.  
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 13 *New Streams in Old Channels*, p. 78.  
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 14 *Problems of Life*, pp. 243, 244.  
 15 *Problems of Life*, pp. 46-48.  
 16 *Signs of Promise*, p. 254.  
 17 *Signs of Promise*, pp. 252-253. *Reminiscences*, p. 378.  
 18 *Signs of Promise*, pp. 250, 251. *Outlook*, Sept. 15, 1906.  
 19 *Signs of Promise*, p. 255.  
 20 *Life That Really Is*, S. 22, pp. 10-11.  
 21 *The Temple*, pp. 159-161.  
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- 27 *Signs of Promise*, pp. 235, 237.
- 28 *New Streams in Old Channels*, pp. 14-16.
- 29 *New Streams in Old Channels*, pp. 16-17, 20.
- 30 *Problems of Life*, pp. 34, 30.

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- 1 *Life That Really Is*, S. 15, p. 3. *Outlook*, Dec. 6, 1913.
- 2 *The Home Builder*, pp. 3-8.
- 3 *The Home Builder*, pp. 11-12, 13-15.
- 4 *The Home Builder*, pp. 15-17.
- 5 *The Home Builder*, pp. 21-22, 25-27.
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- 24 *Spirit of Democracy*, pp. 179, 185.
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 29 *Spirit of Democracy*, pp. 74-75. *Outlook*, July 12, 1913.  
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 31 *New Streams in Old Channels*, p. 60.  
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 12 *America in the Making*, pp. 16-18.  
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- 21 *Outlook*, Aug. 21, 1918.
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- 23 *Outlook*, Aug. 28, 1918.  
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- 6 *Rights of Man*, pp. 355-356.  
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- 8 *Christianity and Social Problems*, pp. 353-359.
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- 12 *Christianity and Social Problems*, pp. 341-346.
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- 21 *Problems of Life*, pp. 106-109.  
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